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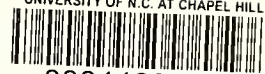
PRESENTED BY

Mrs. Homer B. Walker

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Camp Springs



United Methodist Church

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854052

THE CREED FOR UNITED METHODIST

We believe in God our Father,
who creates the universe and our earth;
who continues to care for us.
We believe in our Lord Jesus Christ,
who redeems creation and all people;
who continues to live in us.
We believe in the Holy Spirit,
who empowers renewal and ministry;
who continues to work through us.
We believe that Scripture, tradition,
experience, and careful thinking
form guidelines for a growing faith.
We believe we are starting here,
in loving ways and obedient service,
work worth finishing in heaven.
We believe we are being saved
by the grace of God.

creed is found in Confirming my Faith
by James D. Righter, p.64.



SKETCHES

By BEN BURROUGHS

IN EACH community there stands . . . a place
to worship God . . . a house where we can
gain new hope . . . as through this life we plod
. . . no matter if it's big or small . . . one thing
that we all know . . . is that our God is waiting
there . . . to drive away our woe . . . it matters
not what faith you are . . . God welcomes one
and all . . . especially if you've left the path . . .
and may have had a fall . . . religion is the
backbone of . . . all good and decency . . . and
if we didn't have it I'm . . . afraid of what would
be . . . so visit church or synagogue . . . and talk
with God above . . . and you will gain a wealth of
strength . . . in tolerance and love.

DEDICATION



Because of his loyalty to his church; for his love of God; for his constant endeavors to make this world a better place to live; for his unfailing leadership in the construction of the church we know today; for his foresight to perserve facts in writing and on tape relating to our heritage:

We the historical committee of 1984 of Camp Springs United Methodist Church dedicate these writings to the memory of James A. Boone and to the glory of God.

1949 TRUSTEES OF CAMP SPRINGS CHURCH



W.F. Shaw
Oct. 4, 1893-Aug. 13, 1979

Became a member of Camp Springs Methodist Church in 1932 by letter from Bethel Christian Church, Anderson Township, Caswell County. Became a steward soon after and was active as church treasurer for several years. Taught and organized the MYF class at that time which was called the Epworth League. He was elected trustee and in 1945 when they began the building of the new church, he served on the board through the building and completion of the debt on the church. He was elected an honorary steward upon his retirement in the late 1950's. He was married to the late Mary Simpson Shaw.



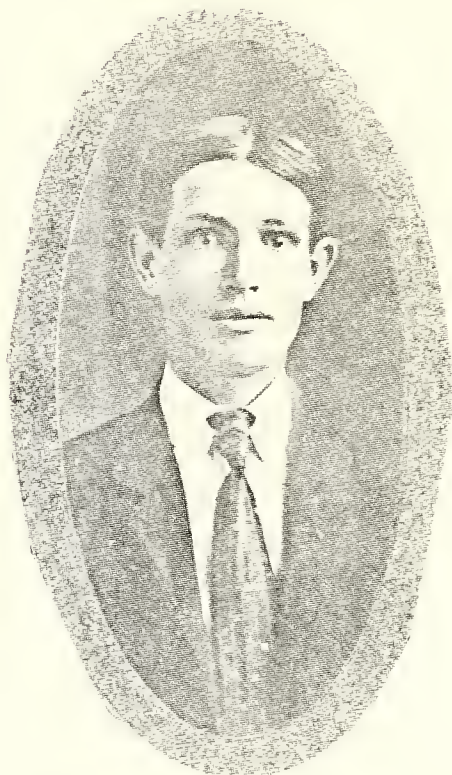
R.P. Shaw
July 30, 1898

Became a member of Camp Springs Methodist Church in 1936 by letter from Bethel Christian Church, Anderson Township, Caswell County. Became a steward soon after and taught Sunday school in the intermediate class for about six years and then in the men's class for about 3 years. He was elected trustee and was on the board when we began plans for the new church in 1945 and served on the board through the building and completion of the debt on the church. He was elected an honorary steward upon his retirement in the late 1960's. He is married to Ethel Dawson McKinney Shaw, and they reside at Rt. 1, Ruffin, N.C.

1949 TRUSTEES OF CAMP SPRINGS CHURCH

ROBERT HAWKINS SWIFT

Born March 29, 1878
Died April 30, 1968
Served on the Official Board as a Trustee and Steward from 1927 until his death in 1968. Served on the New Church Building Committee. Purchased the old frame church building, dismantled it, and used the material for farm buildings. His wife was the former Hulda Jane Smith. She was also a member of Camp Springs Church.



LONNIE UNDERWOOD 1939-1959

Became Trustee of Camp Springs under Rev. Parrish. Served 20 years and was on the Board through the building and completion of the church. He was elected an Honorary Trustee and remained in this position until his death. He is survived by his wife, Jennie King Underwood.



Camp Springs Methodist Church 1884-1949



CAMP SPRINGS UNITED METHODIST CHURCH

FROM LEGEND TO 1984



Like a beautifully woven tapestry with many colored threads, so is the life of Camp Springs United Methodist Church. This church, built to the glory of God and as a service to man, stands in southwestern Caswell County at the intersection of the Cherry Grove and Camp Springs Church roads. Resting in the comfort of the green grass, and nestled amid the spreading oak trees stands this beautiful brick edifice--her doors always open to those who seek to enter and worship there.

The well-groomed cemetery, where lie many of the church's patriarchs, is situated just west of the church. Across the road toward the east are the springs; springs that were still in use until 1928.

It was here at these now silent springs that our forefathers established their first place of worship. In our minds' eyes, we can almost see a large brush arbor or crude log cabin as the place of gathering together of the neighbors for their worship to almighty God.

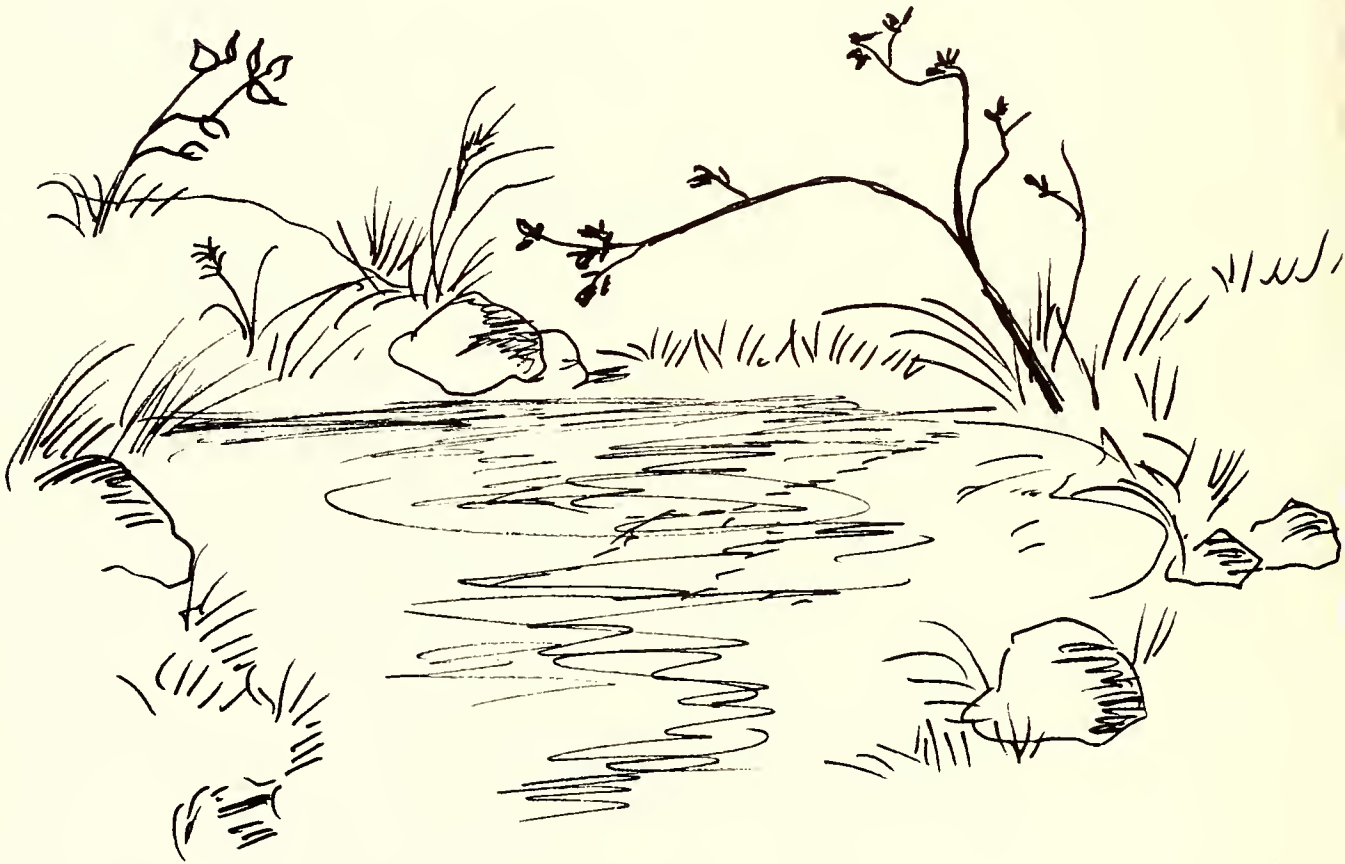
One can almost hear the preacher utter his sermon with a tremendous power, hear the cries of the penitents and the shouts of the old saints ringing throughout the countryside. If you listen closely, you may even hear the congregation chanting and singing some old camp meeting hymns. The cracking of hair may even be heard as some of the old sisters become filled with the Holy Spirit. (A practice in the early church was called "jerking." This occurred when the saints were uncontrollably filled with the Holy Spirit. As the person felt more of the spirit, the whole body jerked in a dramatic and very fast motion. Oft times the ladies shook their heads so fast that their hair actually

cracked.)

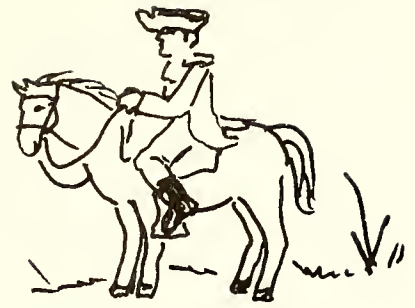
If the cool Camp Springs could babble in spoken tongues, they could probably tell us of many happenings that have enriched this church's heritage before the time of recorded history. They most likely could tell us stories of courage and sorrow from the past.

Tread softly with us now as we step back to the time of this church's humble beginnings, and walk steadfastly with us as we journey on to our future.

CAMP SPRINGS UNITED METHODIST CHURCH,
THIS IS YOUR LIFE!



Chapter 1
The Legend



"Before the mountains were brought forth, or ever thou hast formed the earth and the world, even from everlasting to everlasting thou art God."
Ps. 90:2

According to legend, Lord Cornwallis and his soldiers pitched their tents at a spring of water now known as Camp Springs. It is also believed they camped here for eight or ten days. Perhaps General Greene also camped here one night while in pursuit of Cornwallis. According to stories handed down for generations, Camp Springs Church received her name from this campground. She presently stands just west of this site and has maintained this name since the days of the revolution. However, some people disagree that Cornwallis ever camped on this site, but Mr. Jimmie Boone recalled old-timers telling tales of long ago and of a battle fought nearby: "A battle was fought over where Will Shaw (now Horace Shaw) lives. It was Richard Simpson's* home then. Simpson heard the guns fired up there (Camp Springs), so the next morning Mr. Simpson went to see what had happened. While Mr. Simpson was gone, the soldiers had gotten to his house and gone all over it. They found a bottle of brandy down in the basement and had themselves a nip, and all got drunk. Old man Simpson said, "If General Greene had come along then, he could have picked up Cornwallis' men just easy enough." Mr. Jimmie was convinced that Cornwallis was at this site because his granddaddy said so!!

The new world was changing, and Caswell County was soon to feel its impact. Word was spreading of a young man from England who was riding horseback from settlement to settlement preaching the word of God. Anxious to hear this missionary, the people welcomed him into their homes and cherished his gospel messages. In 1784, at the Baltimore

Conference, Francis Asbury was appointed superintendent of the Methodist Societies in America. A new era had begun -- the circuit riding preachers.

In 1783, Jesse Lee and Peter Moriarty were appointed to the Caswell Circuit. These two men preached under arbors -- often staying overnight in the neighborhood. It was soon found, however, that the circuit was too small to support two preachers, and Lee was moved to another circuit.

(Whether they ever preached in the Camp Springs area is not known.)



A baby boy born in Maryland around 1755 was destined to play a part in the lives of the people of North Carolina and eventually Caswell County. This child grew to manhood and served in the Revolutionary War. After the war in 1783, Thomas T Humphreys** became a trial member of the Fairfax circuit of the Baltimore Conference.

Humphreys married Margaret Burch on November 22, 1781, and they were parents of six children: Colmare, John H., Jonathan B., Catherine L., Margaret, and Barbara Ann. (Maryland records) Their son, John H., born May 23, 1790, became a soldier in the War of 1812.

In 1785, Humphreys was given full connection with the Methodist Episcopal Church and became a circuit riding preacher. He was ordained a deacan in 1786 in the state of Georgia, and in 1790 he was ordained an elder in Georgetown, South Carolina. After 1799, Humphreys ceased to be a minister in the Methodist Episcopal Church, but his knowledge of the Methodist Church would soon prove to be an asset in the community of Camp Springs.

The 1790 tax listings revealed that Humphreys was a resident of the Saint David's district of Caswell County. He settled about five miles north of Camp Springs around the area of Pleasant Grove Church and lived in that area for twenty years. During this time, he raised his family and helped organize the church of Camp Springs.

Humphreys died the first day of March, 1830. An inventory of his property stated that he owned one hundred and sixty acres of land, two Negroes, a feather bed, a parcel of books, ten spoons, numerous other articles, and cash on hand of about twelve dollars.

If the Springs could loosen the tongues of history, how they could whisper of soldiers encircling glowing campfires and quenching their thirst from its cool, clear waters, of covenants made with almighty God, and the laughter of little children. Oh, Springs how many God-fearing lives have you touched; how many tears have fallen into your quiet waters? Only you, the Springs, know the answers that are locked deep in the ripples of history!

*Simpson--descendants of Richard Simpson living in the Camp Springs Church area are the families of the late Mary Simpson Shaw.

**Humphreys--descendants of Thomas Humphreys living in the Camp Springs Church area are Lloyd Walker, Charlie & Scott Chilton, and Lillian Chilton Tate.





Chapter II

"Those Who Professed Faith" - 1809-1828

"Upon this rock I will build my church and the gates of hell shall not prevail against it." Matt. 16:18

Time continued to march on to the beat of a silent drummer. The circuit riding preachers were fervently riding the circuits proclaiming the love of God, and the people at Camp Springs were set afire by their enthusiasm. This small band of believers who most likely had been worshipping under arbors or in homes was seeing the need for a house of worship. After all, they had Humphreys in their midst who could help them in their new adventure.

On June 30, 1809, James Simpson* sold to the trustees one acre of land for forty dollars. He stated that, "They shall erect and build or cause to be erected and built thereon a House or place of worship for the use of the members of the Methodist Episcopal Church in the United States of America." This deed also gave the rules and regulations governing the conduct and operation of the church, the appointments of the trustees, and their terms in office (see fact and figures 1809 deed).

Now Camp Springs, the seed, was planted, and the labor was to begin. According to Mrs. Ellen Madren, J.A. Boone's grandmother, "Those who professed faith in Christ in the year 1809 desired and built a church." This one room church, which was built east of the silent Springs, was probably constructed of hand hewed logs. A large rock fireplace, primarily used for heating, was most likely erected at one end of the building, and a shelter was probably set up for the overflow crowds.

Mr. J.A. Boone's grandfather Madren B. (1812) heard there was gonna be dinner at this church. He and three more young boys decided they could go to church--this being the first Methodist church anywhere around. So he comes there, and they said the house was so full of folks he couldn't get in, and they had to stand under a big shelter. He said he heard the preaching and the people shouting and singing in the church.*) J.A.B. Tape



The trustees for this new church were: Thomas Humphreys of Caswell, James Taylor, Thomas Thompson, Charles Moore of Rockingham, and William Matkins of Orange County. Sentiment seems to be that Thomas Humphreys became the leader and local pastor of this newly formed church; however, there is no documentation to this belief. Camp Springs Church started with approximately thirty-one God-fearing, stout-hearted members. They were: George Garrett, James Madison Garrett, Vinson Garrett, Susan S. Garrett, Susan Garrett, Elisha Garrett, Nancy Gwynn, Fannie Swift Garrett, William Matkins, Charles Moore, Charles Thompson, Nannie Farrett, W.S. Simpson, T.T. Simpson, Calvin Simpson, Joseph Matkins Sr., Fannie Simpson Matkins, Robert Swift Sr., Jane Garrett Swift, George A. Swift Sr., George A. Swift Jr., William Swift.

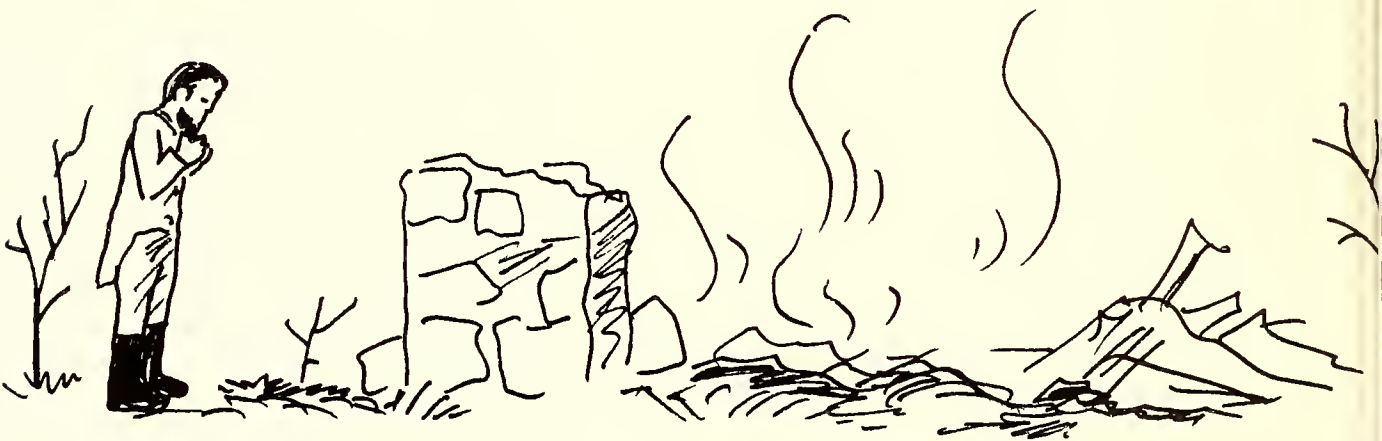
Others were Thomas Williamson Sr., Fannie Swift Williamson, Mary Williamson, Jimmie Williamson, Thomas Williamson Jr., Linda Williamson, Anthony Swift, Matilda Faulkner, and Stephen D. Rice.

The infant church was growing, and with growth comes change--oftentimes without warning. Sometime between the years of 1815 and 1820, an arbor was erected by William Matkins in Alamance County. From this arbor a church was later formed. Matkins, along with other members of Camp Springs, comprised the large majority of this newly-formed congregation. The church, later to be named Shiloh Methodist Church, was led by Matkins.

Suffering from a decreased population, still more darkness loomed on the horizon for Comp Springs. In the year of 1828 the pangs of death touched the little log church when it burned to the ground. The first Camp Springs Church was gone, and "those who professed faith" were being tested by fire!

Mr. Jimmie recalled talking to his grandfather about the fire: "I said, 'Grandpa, what burnt up there?' 'Well,' he said, 'that old church I come to one time was right there. . . and there's where it twas, and that post was part of the shelter that they had.' That was the very first church, and that was 1809." (J.A. Boone tape)

*see deed - facts and figures



Chapter III

Tested by Fire - 1828-1835

"... a fire, but the Lord was not in the fire; and after the fire a still small voice." I Kings 19:12

The dedicated members had had their church for nineteen years, and now all that was left was charred logs and golden memories. The still, small voice spoke, and the church banded together and decided to erect another building. Another site was chosen. The new church would be built just west of the springs. Joseph Windsor* sold five acres of land to Moses Simpson**, Thomas Garrett, John Tapscott, H.M. Gwynn***, Tommy Tapscott, James Tapscott, Moses Tapscott, and Thomas Christopher - all trustees of the church. (Mr. John Bouldin**** was made a trustee after Mr. Christopher went away) Mr. Windsor received ten dollars for this tract of land. It was to be used for the Methodist "Espical" Church. (deed recorded in Book V, p. 61 residing in Caswell County Courthouse)

Another chapter unfolded in the life of Camp Springs Church - a life of courage and determination. The members did not become discouraged at the lack of a place of worship; they simply used the schoolhouse that was on the property to house their congregation.

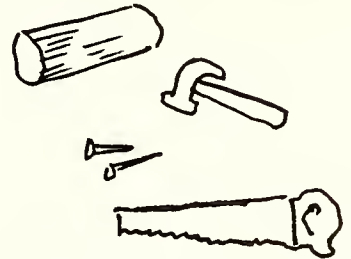
If one could step back into this era, he might hear a conversation such as this at a meeting of the members:

"How are we going to build this church?"

"Let's build another log building!"

"No, we need a nicer one."

"I know, let's build a frame church this time with a big fireplace!"



As the sun rose in the eastern sky on August 21, 1828, the work started on the new church. The building indeed was a frame church with an immense fireplace. After much slow progress, the building was

completed.

In 1829 services commenced in the second church. At this time Camp Springs was in the Virginia Conference, Yadkin district and on the Caswell circuit. Benton Fields was appointed to serve as the pastor.

Class meetings were being held once a week, usually on Saturday. It was thought that their speaking often one with another caused God to hearken and hear. Leaders were appointed to conduct these classes. Mr. Joe Windsor was the first class leader to hold meetings in this new building.



According to Mr. Jim Boone, on one occasion Windsor had a surprise. Mr. Windsor had asked Richard S. to come join his class meetings. A mischievous fellow, Devil Dick, as he was called, got a little intoxicated one morning, saddled his horse, and . . . you guessed it, he went to the class meeting! Now the church floor was built right on the ground. Yep! Devil Dick rode his horse right on in. Mr. Windsor said, "Dick, you have no business in here on your horse. Turn around and get out." Dick replied, "I've come to join your society." Mr. Windsor replied, "Well, you are not in any shape to join any society." Dick responded, "You have been wanting me to join, and I want to join right now." Some of the members got a hold of his horse and turned it around. Devil Dick got mad and went home.

On another occasion, Windsor was called on to pray at church. He rose to his feet and began, "Thank you, Lord, for a weak back . . . Uh - uh! I-I-I mean, a week of time." Just can't you hear the giggles?

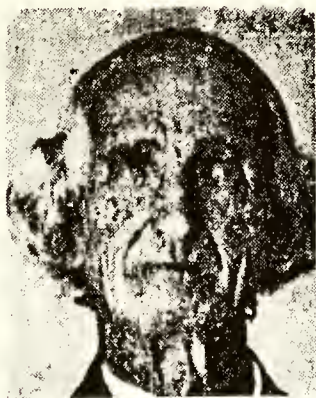


During the time of revivals, the church needed someone to keep the congregation singing and feeling the Spirit. Thomas Garrett was appointed the exhorter and was also the second class leader of the church.

Imagine those shouts of Amen and the jubilant singing!!!

The little church is moving forward, and everything is in control. Then disaster strikes again! The cry of FIRE is heard, and the second church crumbles to the ground in a pile of charred rubbish. The year is 1835. Camp Springs, you have to start over again! Again you faith is tested by fire.

- *Windsor - After the death of Lofton Lambeth, no descendants were left in the Camp Springs area. Windsor is buried in a family cemetery on the farm of Dr. Miller - Camp Springs Road
- **Simpson - Descendants of Moses Simpson are the families of the late Ella Simpson Swift.
- ***Gwynn - Descendants of Hugh M. Gwynn living in the Camp Springs area are
- ****Bouldin - Descendants of John Bouldin living in Camp Springs area are George (Gee) Walker, Mildred Walker Combs, Rena Walker Underwood, and Homer Walker.



Rev. Benton Field

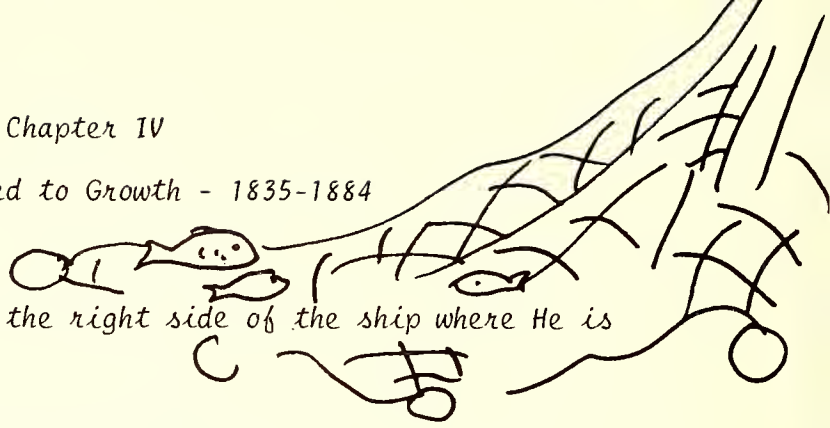


Mrs. Lucy Lane Field

Chapter IV

Tragedy Turned to Growth - 1835-1884

"Cast your net in faith on the right side of the ship where He is standing." John 21:6



Start over Camp Springs must! Another step in faith. Only seven years had passed since the first fire. The church had begun to grow rapidly when the tragedy struck. The members lament, "How will we build another church? How can we handle the expense?" The answer is there - Cast your net in faith where He is.

A glorious new day is dawning for you Camp Springs. As the darkness of the night changes to the brightness of the dawn, so does the despair of the members change to a trusting hope.

This new church would be built exactly where the old one burned. Mr. Moses Simpson, a carpenter took control.. Since Mr. Simpson was already teaching school on the church property, he had an idea! Mr. Simpson muses, "Why not get the older school boys to help rebuild the church?"

Once again the rhythmic pound of the hammers and singing of the handsaws echo through the countryside. Thus another frame church was constructed by school boys during their lunch break. Added to this new church were a few benches in the rear for the "colored" folk. After a year's work the church was completed. The minister of this new church was Peter Doyle.

Class meetings continued to be held in this new church with John Bouldin and Moses Simpson as leaders. Camp meetings were also being conducted that lasted for two weeks.

Along the winding, dusty roads in the summer and the snow covered

trails during winter, the ministers were seen coming on horseback.

Tired, wet, and hungry, these men were most welcome in the homes of Camp Springs members. One such minister was William Jordan.



Reverend Jordan writes in his journal (Wed., 1852) about coming to Camp Springs to preach . . . "baptised several people at Camp Springs, and after preaching went to Brother Bouldin's home. Bouldin's wife is very low." She died a few days later in joyful hope of eternal life.

Jordan served many churches on this circuit, some being Prospect, Maddins Schoolhouse, Shady Grove, Leasburg, Connally, and Camp Springs. According to Jordan's journal (Perkins Library), the parsonage for the circuit was located at Leasburg. Jordan is not at all happy with the parsonage, for he grumbles, "the house is very small, badly furnished, and considering the wealth of the Caswell circuit, it is not at all creditable to this circuit." He continues, "Camp Springs has started a subscription for the parsonage, and it's very discouraging the people don't want to give much, but they want a great deal of preaching." On one afternoon Jordan journeyed over to see Mr. Robert Swift* and spent two nights with him. Jordan records that Mr. Swift had been sick over two months, but he appears to be in a happy frame of mind.

In the year 1861, there was much unrest in the United States. Lincoln was president; Old Glory was waving in the breeze with 33 stars and 13 stripes, and eleven southern states had seceded from the Union. The Civil War began, and more than 600,000 men would die during the four years.

Several young men from Camp Springs answered the call of service to their country. Martin and Lafayette Bouldin were two of them. Martin

wrote home:

We've done a great deal of marching. We've been in one fight since we left Yorktown, the Yankees have commenced landing at West Point, some thirty miles up the York River. We estimate there are some eighteen or twenty thousand troops. Sure hope you and the family are in good health . . .

Martin did not return from the war, and another name was removed from Camp Springs membership role.

In spite of the war, revivals were being conducted across Caswell County. "The churches were revived and many sinners were being converted. Camp Springs was having profitable meetings and the good work was going on. The attendance was good - between ninety to one hundred whites and some ten or twelve "colored" folk were attending." (1864 conference min.)

On March 12, 1869, Mr. John Bouldin appointed Thomas Powell to be the fourth class leader of Camp Springs. With this appointment the title "class leader" was changed to superintendent. Powell remained superintendent for many years.

Tucked snugly among the large boxwoods of Camp Springs cemetery stands a tombstone bearing the name of Thomas Powell and his wife, Mary. The rock was placed by the members of Camp Springs Church at a cost of twenty dollars and bears this inscription:

Thomas Powell 1804-1887

Mary Powell 1804-1884

"Gone but not forgotten"

No, Mr. Thomas Powell was not forgotten by Mr. J.A. Boone.

I remember him. I was about eight years old when he died. He was a little low fellow with a white beard all around his chin. There was one thing peculiar about him. He was raised in England where they didn't have but twentyfour letters in the alphabet. They didn't have a V, so Powell could not pronounce a word that had a V. He would call it

with a W, sorta like vile sinner, Powell would read the scripture wild sinner.

In the year 1880, an enthusiastic evangelist, V.A. Sharpe, was appointed to the Caswell Circuit. This man preached the gospel to his members and admonished them if they were engaging in sin. On one occasion Sharpe makes the statement, "Some of the members drink more ardent spirits than they need for sickness." (1882 church minutes) This statement probably riled up the men and caused the ladies to whisper in astonishment. Sharpe was not afraid to speak his mind concerning the matters of the church. He once told the teachers of the Sunday school they were not doing their jobs teaching the children. Statements like these must have been what Camp Springs needed because she fared well under Sharp's leadership. Large crowds were gathering every second Sunday of the month for singing and the preaching services were being well attended. The ladies were becoming more involved. Two missionary societies were organized - one at Camp Springs and another at Vanceyville. During Sharp's term membership increased, and these members were added to the church roll: Dora Chatham, Julius Turner, Jannie Minor, Mamie M. Mansfield, Susie Mansfield, William Mansfield, Joseph Brincefield, Nannie Brincefield, Thomas Jones, Joseph Dawson, and Lucinda Bouldin.

*On February, 1883, the recording secretary, J.T. Ware** reported the assessment (budget) for this year was a "staggering" one hundred seventy-five dollars. (see copy) The budget was paid.*

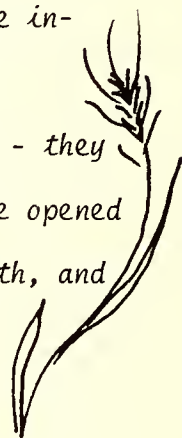
*Captain E.D. Pascal*** elected March 15, 1884, was the fifth superintendent of Sunday school for Camp Springs church. Some of the Sunday school teachers were: Bettie Watlington, K.A. Canady, Bettie Rice, L.L. Lambeth, J.T. Pascal, T.M. Thompson, W.H. Rice, and J.A. Canady. The teachers used the Bible as their source of instruction along with the*

Catechism. In addition to Paschal's duties as superintendent, he was also the vocal music teacher and choir leader. Under his leadership, Camp Springs was known as the home of good singing.

An interesting fact may be the amount of money contributed to the Sunday school in 1884. The grand total was one dollar and ninety cents. Another fact, several of the men contributed money to buy the literature they would need. Mr. E.D. Paschal, Mr. W.H. Rice, L.W. Farish, and W.H. Robertson gave twenty-five cents each, and J. A. Canady gave ten cents. This made a grand total of one dollar and thirty-five cents.

The need for a larger church was seen, and the members are interested in building another one.

The dedicated, unselfish Christians had "cast their nets" - they were not able to contain the multitudes that flowed through the opened doors of the church. Their tragedy of 1835 had turned to growth, and the third Camp Springs Church was reaping her harvest!



- *Swift - Descendants of Robert Swift living in the Camp Springs Church area are: Robert Swift.
- **Ware - Descendants of Joseph T. Ware living in the Camp Springs Church area are: Euna Matlock Griffin.
- ***Paschal - Descendants of E.D. Paschal living in the Camp Springs Church area are: Eliza Brannock Stallings.

Joseph T. Ware
Supt. of Sunday School - 1890-1927
Secretary of Church - 1882-1892



Chapter V
Stronghold of Methodism



"Thou art my refuge--a strong tower against the enemy"--Psalms 61:3

The hands of time were slowly ticking away the years, and the years were gradually slipping into generations. Camp Springs must become a strong "tower against the enemy." The preachers were stressing salvation through faith in the forgiveness of sins by Jesus Christ, and the hungry Christians were responding to the message. The next eleven years (1884-1895), however, were going to test the members' faith as no other period of history.

The congregation knew that space was needed to house the crowds that were attending and that the only way to have this space was to erect another church. The idea of building a new church had been brewing for several years; and now it seemed imperative that some plans be made for the construction. Some members, however, did not agree. They whispered "the old church is still a sound building. We just don't see the need. We don't want to tear it down" (J. A. Boone records). The seeds of dissention had been planted, and trouble began to brew on the horizon. What trouble is this? Can the people not agree? On June 20, 1885, Reverend R. G. Barrett appointed several committees to investigate the difficulties existing between some of the male members. Then one of the lady members opened her mouth and got into a quarrel with one of the gents; and another committee had to be appointed to settle this dispute!

Rev. R. G. Barrett must have thought the Devil was in this church for sure when several members desired to withdraw from the church and

have their names removed from the church roll. How could things get in such a state of confusion? All that the congregation wanted was a new church. Was that too much to ask? To get the people to agree must be the number one priority. In light of this a meeting was held on June 22, 1885 of the building committee. " . . .the following action was had. The contractors agree to bind themselves to commence work on the 29th of June to push the work through by the third Saturday in September 1885. Binding ourselves in a final band of five hundred dollars severally; to be collected upon this special condition, that the contractors failing to complete the work as above specified, sign said this day and dated. E. D. Paschal & W. H. Robertson" (S. N. Rice records).

With the people finally in one accord the raising of the money was to be a task indeed. In order to do this subscribers were appointed to take care of collecting the monies. Two of the gentlemen in charge were M. A. Turner and T. L. Lambeth. According to the S. N. Rice records, the new church probably would cost around nine-hundred dollars. Turner and Lambeth, and possibly others, collected eight-hundred forty dollars and twenty-six cents. There were less than fifty people that contributed to the building fund. Probably more contributions were added as the years progressed, but there are no records. When the subscriptions were started, the largest contributor was E. D. Paschal and son Jesse, with a contribution of seventy-five dollars. W. H. Rice and Dr. Ware contributed fifty dollars each. The smallest amount was fifty cents, contributed by A. Cannanday bringing to mind the scripture ". . .and she gave all that she had."

Since Capt. Paschal was a mason, he and W. H. Robertson were contracted to erect this fourth church. This church was to be built just west of the old third church and facing east toward the rising

sun. It was to be a one room frame structure about thirty feet by fifty feet overall. There would be two front doors placed on either side. Ten windows would be added, and the roof would be shingled. With this plan in mind, work commenced slowly and with much restraint on this church.

Although there was much unrest in the church, Barrett added thirteen new members to the church roll: J. B. Worsham, Ida O. Sharpe, M. C. Worsham, Nancy Brincefield, Dora Chatham, Francis Minor, Sissie Mancefield, Margaret D. Madren, Joseph Brincefield, Cary Davis, Minnie Mancefield, and William Mancefield.

Young people of every generation have their problems to cope with. So it was now! What were the vices of the present age? Were the young ladies wearing their skirts above their ankles? Or were they flirting with the boys? And just what were the boys participating in? Could they have been slipping a "chaw" of tobacco, sneaking a kiss from a pretty young maiden or riding a horse and buggy too fast? This can only be left to our imagination as Rev. Barrett is instructed to preach to the young people on the VICES OF THE PRESENT DAY.

Mr. M. Arrilious Turner had been the superintendent of Sunday school at Camp Springs for two years, and it appeared that he may be leaving to organize a Sunday school at Locust Hill. According to church records, Locust Hill was organized around 1886, and a large number of charter members were received from Camp Springs Church. Thus, Camp Springs had helped establish another church in God's kingdom.

Although many members left the church, others were added. Thomas R. James, G. A. James, R. B. Simpson, Joe Simpson, W. JA. James, J. B. Turner, and Fannie T. Simpson.

Almost a year had passed in the life of Camp Springs. The work on the outside of the new church must have been just about completed. It was stated in the minutes of May 15, 1886 "the building committee ' was instructed to go forward with what money they have on hand. Ordered that the church must be primed on the outside, a committee was appointed to see what amount of lathes they could get subscribed towards plastering the church."

As work is continuing on the church, more trouble erupts. This keeps the new pastor, J. D. Buie, busy appointing committees to investigate the difficulties. Some members get upset, and more withdraw while others try to work through the problems and remain with the church. However, Buie remains encouraged throughout about the Sunday school. He writes an uplifting note "the attendance is small but those who attend seem to manifest much interest and hope some good is done." Buie adds sixteen new members in 1887:

Mary H. Boserill
Richard Maynard
George Maynard
Charles Maynard
W. T. Powell
Maggie M. Turner
Mary J. Gwynn
Glendora W. Gwynn

Mannie C. Enoch
Margaret Maynard
Melinda Maynard
Cora Pinnix
Charles L. Turner
A. J. Underwood
Emma Gwynn
Sterling Ware

Camp Springs experienced something new in her Sunday school in 1889. The International Literature was introduced by Mr. J. Marshall Rice. Rice was the seventh superintendent of the church and was twenty-five years old when he was appointed. In this year Mr. J. A. Boone and his brother P. A. Boone joined the church. Mr. Jimmie was thirteen years old. Mr. Boone recalls attending Sunday school:

We all went out there. My mother said 'Since there was Sunday school organized, we had to get ready to go every Sunday.' I was pretty anxious to go. Marshall Rice had all

those little lesson papers and quarterlies. He would divide them up between us.

Mr. Marshall Rice*^{was} soon recommended by the church to preach. He then joined the Western N. C. Conference. Rice's father, W. A. Rice served a year as superintendent to finish Marshall's term.

Then "old man squire" Bill was appointed as superintendent, and he wasn't worth a cent. He'd come up there (Camp Springs) and he couldn't get enough money to buy literature--nobody went and we didn't get any money. On a few Sundays I walked up ther and Mother said 'If that's the way they are going to do, you can just stay here!--so we didn't go. (J. A. Boone records)

According to an oral account of J. A. Boone, he remembered one of his Sunday school teachers well. It was Mr. George M____. who was also the secretary of the church. Mr. Boone recalls, "George would have made a good secretary if he hadn't taken up fooling with the government still and went to drinking; he'd been some account. Ha! ha!"



Now the work on the new church is nearly completed. There have been no other disruptions between the members.



In the fall of 1890 when Mr. Joe Ware was appointed superintendent, the Sunday school was at a low ebb. Mr. Ware had an idea! There was a large crowd gathered for preaching services one Sunday. Mr. Ware made a list of all of those in attendance and invited them back for Sunday school. Thus, the Sunday school was reorganized. This time the Sunday school continued through the winter months. Prior to this time, Sunday school had been discontinued in November and re-opened in April each year.

Mr. Ware served as secretary of the church from 1882 to 1892. He was appointed superintendent and filled this position from 1890 to 1907 and was reappointed superintendent in 1909. He remained with

this position until his death on June 8, 1927. "Therefore, rendering in all a public service to Camp Springs, a friend for forty years. He never missed a Sunday at Sunday school until age overtook him" (J. A. Boone)

Sometime in 1890 the church by the side of the road was completed. It was a beautiful church indeed, and one the members would be proud of. The long, hard struggle was over; the misunderstandings were left to die with the ages. Several of the members restored their memberships in the church, and Reverend Earhardt prays "for better times." Camp Springs is emerging as a tower against the enemy of dissension.

Let us allow our minds to escape as we tip toe across the bridge of yesteryear and see this little church. May it bring back shining moments of joy to fill the heart with memories for the things that once were but can never be again.

We can almost see the members standing and looking this building over. Maybe several of the ladies walk up to the two front doors and gingerly turn the porcelain doorknobs to peer inside. As the doors are slowly opened to reveal the interior, the ladies gasp in amazement for this is truly a most beautiful sight. There are three sections of pews--center section, right and left sections. As one gazes straight ahead towards the front there is the peaceful alcove where the pulpit is stationed. [The cost of the pews and pulpit was £59.00]*

The pulpit. Ah, yes. It is the most modern pulpit that a minister could want. There on the pulpit rests the open Bible, waiting for the minister to deliver his sermons. Not to be overlooked are the two large "pot-bellied" stoves standing on either side of the church. When winter





comes in all its fury the congregation will remain warm and comfortable from their heat. The heads turn and look around the room and survey the plastered walls so snowy white. Their minds envision the people seated in the church. The ladies will almost always sit in the right section while the gentlemen will just have to sit on the left. The choir will sit in the front facing the preacher. The "Amen Corner" will be left of the preacher. One ol' timer points to the "Amen Corner" and says "I guess during Sunday school the little folk can sit there." Another says that the young people can sit in the choir section. Thus, the "rooms" for Sunday school were established. The junior class would be front and center, and the intermediate class would be center in the back. One can almost see several womenfolk walk slowly toward the front of this new church inspecting the interior as they go. When they have approached the altar rail, their eyes catch the turned, walnut post and smooth railing. A loving hand reached out to touch the altar, and quickly the hand is lifted. The mind ponders, "How many people will find inner peace, not through their own efforts, but by faith in God's mercy and grace?" (Wesley) How many will find happiness and love at this altar? And how many sinful souls will be saved at her feet? Will the church continue to grow? Man does not know the answer; only God does. And the ladies turn and walk slowly out of the church, satisfied that this will truly be a house of worship.



Outside the men are looking over the exterior of this new building. They survey the framework and are pleased with the accomplishments. You almost hear one saint say "Now this is just a primer on the church. It will look much better when we paint it." They all agree. Another gent remarks that he thinks the three thousand shingles* used to cover the

roof should last for many years. After all they had cost ten dollars and fifty cents.* Still another remarks "If you think ten dollars and fifty cents is a lot for the roof, five dollars and fifty cents was paid for the hardware* plus the nails cost one dollar and fifty cents."* One member pipes up "We will get forty dollars* when the old church is torn down." All the men chuckle, and by this time the ladies have joined them outside.

In 1891, Camp Springs moved from the Vanceyville Circuit to the Burlington Circuit, Durham District, N. C. Conference. Her sister churches were Burlington, Mount Vernon, Prospect, Shiloh, and Bethel. The minister of the circuit at this time was D. L. Earnhardt. At the first meeting of the quarterly conference in the Burlington circuit, those from Camp Springs who attended were: William Rice, Joe Ware, Thomas Lambeth, E. D. Paschal and B. V. Brincefield. According to the quarterly conference records of July 11, 1891, Rev. Earnhardt writes " . . .at Camp Springs we have finished and dedicated an excellant house of worship. We are now preparing to paint it . . .may God bless our people in this effort to build and beautify his church."

Thus, after approximately six years of unrest the church had been completed. A new minister, J. Marshall Rice** was appointed to the circuit; and a quote from him made on July 20, 1895 sums up this church. "A handsome church was erected. it has huge congregations that meet to worship the Lord of Hosts. It is a stronghold of Methodism" (Burlington Circuit Methodist Church Reocords. Manuscript Department. Perkins Library. Duke University).



Rice had an unusual "rule" during church services--the men and women, nor the boys and girls were allowed to sit together. A crying baby he



could not tolerate. If this should happen while he was preaching, he stopped and politely asked the mother and baby to leave.

In 1896, Rice was disturbed about the charge as he writes in the church minutes: "While the spiritual state of this charge is, I suppose, on a rise, we have many worldly-minded people--those whose influence does not contribute to the healthfulness of the church. Some of them dance, and others drink to drunkenness. I have sufficiently admonished the church." This could not have been Camp Springs!!

Rice served Camp Springs until 1897. He died in 1904 and is buried in the church cemetery.

Thus, this new church, the "stronghold of Methodism", bustled with activity for many years. Preaching services were held twice a month, and Sunday school was being held every Sunday. There were several firsts in this church. Mrs. Bettie B. Boone, mother of Jimmie Boone, brought a look of astonishment to the faces of the congregation as she stood to pray. The first lady to pray publically in Camp Springs had set a precedent, and others to follow were: Mrs. J.T. Ware, Mrs. Susan Matkins, Mrs. W.C. Maynard, and on and on and on.

Another first was a seventy-five dollar inheritance the church received from I.B. Siddle in 1897. (will probated 11-16-1985, Caswell County Courthouse) With this windfall Camp Springs was able to buy an organ and carpet.



Much emphasis was being placed on the teaching of the children in 1904. Children's Day exercises were observed, and countywide Sunday school conventions were held the first Sunday in August each year. Rev. S.F. Nicks beleived the Sunday school "must be attractive for the children." He took much time with them instructing them at church as well as at home.

In April of 1905, Camp Springs received another gift of eight hun-

dred ninety-nine dollars and forty-five cents from John Harrelson (church minutes, 1906). Two hundred thirty dollars and ninety cents of this was spent to cover the church, buy two stoves, carpet, a pulpit set, and some painting on the inside of the church. The balance was put on an interest bearing note.

In 1908, Rev. C.O. Durant was the minister, and J.O. Simpson was the superintendent. Rev. Durant served four years, and Simpson served one year. During this time, Durant recorded in the church minutes this statement: "We have many faithful men and women who love God and the church but many who are careless and indifferent."

Rev Durant had a habit of kissing the little girls in the church-- a habit that one little girl did not like. She remembered Durant's coming back to Camp Springs to preach her grandfather's funeral. Miss Liza tells it this way:

I hated him. My grandfather was living here when Mr. Durant was here. He died shortly after Mr. Durant left. Mr. Hackney was here when grandpa died. Mr. Durant came back to help preach his funeral, and every time he would come here, he would grab me up and kiss me. I didn't like him. I hated him.



In 1911, a young man who would prove to be a man of strength for Camp Springs was appointed as trustee of the church. J.A. Boone, lovingly known as Mr. Jimmie, would unselfishly serve his church and his God.

In 1913, a new sound was heard in the parsonage as the telephone made its debut with its constant ringing. Rev. Hackney and the many ministers who were to follow were now on call to their many parishoners.

A minister by the name of F.B. Noblett came to Camp Springs in 1915. He was remembered as being a blunt, straightforward talking man and always visited at the most inopportune times. He most surely came to

visit when the children's dolls and toys were scattered all over the house, and the "sister" was not looking her best. If this upset the "sister," Noblett did not take notice. He came through the door kicking or stepping over toys and demanding, "Sister, don't bother to fix anything for me. All I eat and all I want is two raw eggs broken in a glass and some boiling water poured over them." All the sisters he visited obliged to this demand. (Eliza Stallings memories)

Most ministers are called by God to preach, however, this was not quite true about one minister that preached at Camp Springs. This minister stated this reason why he decided to become a minister: "I was out in the field plowing behind an old mule one hot day. I looked up and down the road went the Methodist preacher with a top buggy going to somebody's house to eat chicken. Right then and there I decided to become a Methodist preacher." (Eliza Stalling memories) At least he was honest!



On April 6, 1917 the United States entered World War I--a war that started with just two pistol shots. "The world must be made safe for democracy," Wilson stated. All the men between the ages of twenty-one and thirty had to register for the draft. Two young men of Camp Springs to register were Edd Underwood and Charlie W. Carrol. Carrol was killed on September 29, 1918 in France while serving his country.

T.F. Higgins came to Camp Springs in 1920 as the first student preacher. Higgins' stay was shortlived. In only seven months, he was replaced by D.M. Sharpe. For many years Camp Springs would not only share her ministers with her sister churches but would also have to share her young ministers with Duke Divinity School.

In 1921 Dwight A. Petty writes these words to the Burlington Circuit. "Let everyone work and no one shirk. The greatest business in

all the world is the business of Jesus and His Kingdom. Therefore let us "seek first the Kingdom," relying upon God's promise that "all these other things shall be added unto us." (see ANNUAL in statistics section)

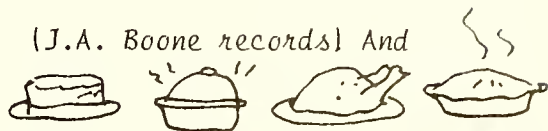
A meeting was called June 16, 1923 after religious services to discuss buying a new piano, recarpeting the aisles, and furnishing the church with lights. Those present were Mrs. J.T. Ware, Mr. J.R. Ware, C.S. Brincefield, Mrs. C.S. Brincefield, Miss Jessie, Arebelia, Marion Brincefield, J.A. Boone, and Mrs. F.S. Brannock. If "furnishing the church with lights" meant electric lights, there was no other record of this until 1940-seventeen years later-when it was recorded in the minutes: "We would like for the Quarterly Conference to notice the electric lights and beautiful fixtures."



In 1925 Camp Springs Sunday school had approximately 121 students on the roll. The teachers were Viola Garrison, Annie Matkins, Jessie Brincefield, Mrs. M.S. Ware, C.S. Brincefield, and J.A. Boone. The attendance increased to 144 students with fifteen officers and teachers in 1926. J.T. Ware conducted thirty-nine religious services this year, J.A. Boone conducted one, and the collection for the year was forty-five dollars and eighteen cents. "What a Friend We Have in Jesus" was sung three times during this year, and a well was dug at the parsonage at a cost of two hundred and fifty-one dollars, the cost to be divided among the churches on the circuit. Cokesbury hymnals were also purchased during this year.

Mr. Ware was beginning to feel the pangs of old age and illness. He talked to Mr. Jimmie about the Sunday school, "Jim, I want you and Capus to keep this Sunday school a-going this winter. I'll have to quit. I just ain't able." By spring Mr. Ware was in bed and stayed in bed, but he came out wrapped up in March. He wasn't able to come. He died in

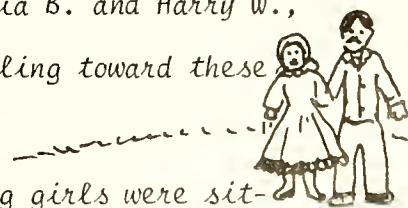
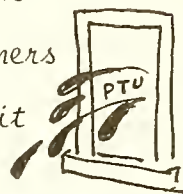
June. "We carried the Sunday school on til fall, and L.S. Harris appointed me that fall(1927). I thought it over for a while. Well, I'm going every Sunday, I'll do the best I can." (J.A. Boone records) And so he did for twenty-three years.



The "homecomings" at Camp Springs were always a festive affair. Mammias made new dresses for the little girls, slicked down the boys' unruly hair, polished the dads' shoes to a mirror shine, packed the picnic baskets to overflowing, and donned their new hats and off to the "big meeting" the family would go.

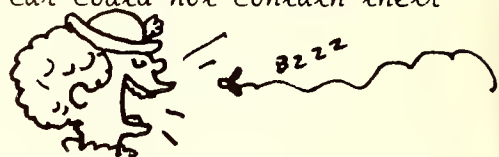


Placed in the sanctuary by funeral homes for advertisement were pictured cardboard fans. These were put to great use by the ladies as the minister delivered his "best sermon of the year." Other parishoners were content to just sit. Still others needed a chew or dip. When it became necessary, a long spurt of tobacco juice was sent out of the opened, unscreened windows. After the last Amen was said, the heavy laden picnic baskets were brought forth to an awaiting hungry crowd. Each family had a particular spot of ground on which the tablecloths were spread to hold the fried chicken, potato salad, peanut butter crackers, and numerous cakes and pies. Later picnic tables were built on the south side of the churchgrounds. Then the families started filling those tables with their "specialties" that everyone must sample. When everyone had stuffed themselves to overflowing, the promenade to the spring started. It was not unusual to see the courting couples - Arelia B. and Harry W., Jessie B. and Ogburn M., Edd U. and many girls, strolling toward these springs.



At one of these homecoming meetings, two giggling girls were sitting in a touring car and overheard Mrs. Swift talking. The conversation

interested Liza and Margie, so they kept quiet and listened. It seems Mrs. Swift was standing in front of the car talking "a mile a minute" to the other ladies about her baby son, Vance. She was as proud as punch of her little boy. She rattled on and on and pretty soon a fly flew in her opened mouth . . . she swallowed it. "You reckon it will kill me?" she exclaimed. The two girls sitting in the car could not contain their laughter. (Liza Stallings' memories)



One other member recalls these meetings:

As it was the custom, these meetings would last all day. Often times nature "called," and the mothers would have to take the children by the hand and lead them across the road. Soon, however, a "necessary" house was built for the ladies and little girls. This building was situated a "day's journey" north of the church, almost in the bushes. (near the Camp Springs Church road) The men and boys were not as fortunate. They had to follow the slick path to the springs. Just before one reached the springs, another slick path went into the woods, and this was their "necessary" place.

Camp Springs made the headlines of the Caswell Messenger in 1928 with one of her most magnificent homecoming services. This is part of the article as it appeared in the Messenger.

THE CASWELL MESSENGER - June 21, 1928

FOUNDING OF CAMP SPRINGS METHODIST CHURCH, REV. L.V. HARRIS, THE PASTOR, PREACHES SERMON. MANY VISITORS PRESENT. SPECIAL TO THE MESSENGER.

The day opened with Sunday school services with a full attendance. Mr. J.A. Boone is superintendent. The morning service opened with the old and much loved hymn "Blessed Assurance." Then another song "All Hail the Power of Jesus" was sung by choir and congregation. The familiar old song was sung by most everyone in a filled auditorium. The pastor, Rev. L.V. Harris, then led in prayer.

The scripture lesson was taken from St. Matthew 7 chapter, 7-14 verses inclusive. After this reading, there was a quartet sung: John Faucett, R.L. Daniels, J.J. Bryant, and Jim Paschal accompanied by Cleo Faucett on the piano. All these gentlemen are of Durham. Mr. Faucett and Mr. Paschal were reared near Camp Springs and were homecomers.

Then followed the sermon by the pastor, Rev. L.V. Harris. His text being from Matthew 7-14 (The Gates That Lead To Life Everlasting) Various illustrations were given to show the need of the straight and narrow way. This was a most excellent sermon of 35 or

40 minutes duration, heard by a large and appreciative audience.

Many little children and young people took flower designs to the cemetery from the church where they were followed by the pastor, choir, and congregation. All gathering in the shade of the trees, an old familiar hymn was sung, and the flowers were placed on every grave in the cemetery. Some of the designs were very beautiful and gorgeous, while others were just simple sweet wreaths. After the placing of the flowers we were dismissed by the pastor for the noon hour.

A most bounteous lunch was spread on a large table in the shade, and all present ate to their entire satisfaction, and there was plenty to take home. The noon hour was filled with hand-shakings and greetings by old friends and relatives. Many were back again at their old home church.

Many were present from Greensboro, Burlington, Reidsville, and Durham. Mrs. Allen Howard, who was Miss Minnie Turner, and Mr. A.M. Turner of Danville were there. Mrs. Howard was a member of Camp Springs Church a half century ago. The father of Mrs. Howard, Mr. Aurelius Turner Sr., was a member of this church soon after its organization 100 years ago. Mrs. Howard says it had been 40 years since she was at Camp Springs.

An interesting visitor at the services was Cleo Faucett, of Durham, the 12 year old son of Mr. John Faucett, a shoe dealer. Cleo was wearing the gold medals, distinctions won in music in the city of Durham. He accompanied the quartet as pianist, and he did the thing with great credit to himself and trainers. There were many others who cannot be mentioned for lack of space who added much to the enjoyment of the day.

This celebration was in connection with the annual Home-coming services of Camp Springs Church. Each year the service is increasing in attendance, and all went away feeling that they were better off by having attended the services and having heard the inspiring sermon and remarks by the pastor Rev. L.V. Harris.***

The loudest crash ever heard rumbled throughout the USA in 1929. A crash that marked the start of the Great Depression of the 1930's. Homes, jobs, and money were lost, and the county was near panic. Camp Springs did not escape the backlash of this terrible crash. Mr. Boone remembered: "The panic came on, and I didn't have any money. My old car had give out, and I couldn't buy another. I rode the mule up there (Camp Springs). The old mule got loose and come down the road. Somebody caught it and brought it back, and I got on the mule and rode it home. Old man Lance

(H.E. Lance) was here in the panic. He got the worst of it too, cause we didn't have no money, couldn't give him none. Lance was here 1932-1935. I made a little crop that year. It was dry, and it didn't weigh nothing . . . it didn't bring nothing for sure enough. I think we got sixty dollars for my crop and had to go through twelve months."

(J.A. Boone records)



Mr. Jimmie had a marvelous way of seeing humor in any situation. He told many stories about the people of the church. One such story was about George W.


George lived in the neighborhood bout all of his life. He went to bookeeping for the government still. George had been going around with serveral other bookeepers drinking a little and going on spees. All these men came to church one day. Now George would always come to the front seat and could word a prayer as good as anybody you ever listened to. He had a plain, clear-spoken voice. You could hear him all over the church. The preacher read his text and said, "Brother George W., lead us in prayer." George, he prayed a right good prayer as usual. When the church was over and they come outside, them other three bookeepers got right on to George. They said, "George, you prayed a right pretty prayer about them folks." George said, "Ha, ha, Yes, I always keep myself adapted to try to suit any crowd I get in. If I get with a religious crowd, I'd sorta hold to them. I get with a little wild crowd, I hold to them." (J.A. Boone)

During these years of the thirties and early forties, Camp Springs seemed to be on a spiritual roller coaster, up one year and riding downhill the next. Lance states: "The people do not show signs of turning to God in these times of strain and stress. The spiritual state is not what it ought to be. There are no prayer meetings, too little sign of burdened hearts because of sin in our midst. The secular papers and their contents hold a higher place in the minds of our people than the church papers and good religious reading." Lance continues, "The greatest sin of which all are guilty is the sin of omission.

Mrs. Bettie Underwood Page remembers a visit from Rev. Lance:

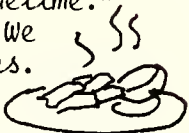
"When Rev. Mr. Lance was a pastor at Camp Springs, he came one

afternoon to see Mr. and Mrs. Tom Underwood and family. Mama had supper ready, and all went to the table. He and Dad talked and laughed about different things.



Dad got through eating, and he said, "I have a cornshucking to go to tonight, so you make yourself at home. I'll be back as soon as I can." Mr. Lance said, "You go on. I will be here when you get back because I came to spend the night with you folks." We girls were glad he came to spend the night because he would tell us jokes.

After Dad left to go to the cornshucking, we were still at the table eating. Mama had other food, but she had backbones also. Rev. Lance got a backbone and started breaking up bread and rolling up little balls out of the bread. He said, "You girls ever seen anybody do this before?" We said, "No!" He continued, "What I'm going to do is this--I'm going to push this bread through this little hole and run the marrow out. That's good. Try it sometime." We thought that was funny. He did stay with us that night. We enjoyed having him. He said he really had a good time with us. He said, "I'm coming back real soon to see you folks."

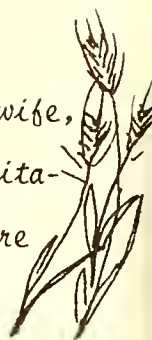


Camp Springs had good literature, a faithful superintendant, good Sunday school teachers, and a godly preacher, but their hearts were indifferent.

L.L. Parrish was sent to Camp Springs in 1936. He came with a hopeful and determined attitude. He brought with him an active and well-liked wife and three daughters. Parrish records: "We have turned our eyes toward the future and by God's help we are going to have the best year the Old Burlington Circuit has ever had." Parrish admonished all members to read and distribute the UPPER ROOM, encouraged the people to support the orphanages, talked to children at Sunday school, preached sermons to children as well as the adults. It has been said of him that "he was very friendly, a good speaker, and always "there" when he was needed. Under Parrish's leadership, Camp Springs' spiritual growth began to rise again. He states, "Things are bright and hopeful, and we rejoice." Parrish remained with Camp Springs four years.

The church was in a good spiritual condition when M.C. Ellerbe came in 1940. Mr. Ellerbe was not a stranger to Camp Springs. he had on one

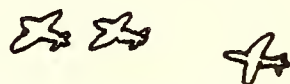
occasion preached a revival there. The church welcomed Ellerbe, his wife, and their two children with open arms. This family received many invitations to cornshuckings, wheat threshings and home cooked meals. There were also circuit-wide picnics held at the parsonage.



Ellerbe was a busy man preaching three sermons on Sunday and working six days a week. His salary was one thousand, thirty-nine dollars a year-- a salary well earned by this servant of God. During preaching services he made a mental note of the members who were not present. They could expect a visit from him the following week. Ellerbe expected the "backsliders" to be back in the Lord's house at the next preaching service.

During his three years on the circuit, Ellerbe placed in the hands of every child on the Burlington Circuit a testament of "Life of Christ," encouraged the circuit to support two children in the orphanage (circuit sent fifty dollars along with other offerings to the orphanage), conducted an all day Bible Study at Camp Springs on June 10, 1941.

Many times difficulties arise over which man has no control. It is times like these one must seek for the best. So it was with Ellerbe as he states, "The Burlington Circuit has attempted to follow the program of the church in spite of certain difficulties. We have had measles, scarlet fever, mumps, flu, pneumonia, colds, and other aches and pains. So far as I know, we have had no ITCH on the circuit." This was seeing the best in a bad situation.




With the attack on Pearl Harbor on December 7, 1941, America was plunged into World War II. Many men of the Burlington Circuit were to serve Uncle Sam in the protection of our country. Camp Springs had nine young men serving in the armed forces. Edd Whitt Garrison, a navy pilot, lost his life in the line of duty. He was shot down in the south Pacific


shortly before the surrender of Japan in 1945. Others to serve were: Lacy Smith, Army; Ernest Paschal, Army; William Shaw, Army Air Force; Clyde Swift, Army Air Force; John B. Clayton, Army; Homer Walker, Navy; Earl McKinney, Marines; George Boyd Rice, Navy. Ellerbe asked the church to keep in touch with these boys in military camps. He would also write to them.

Ellerbe held many revivals at Camp Springs, and it was dedicated members like Mrs. Annie May Chambers Somers who made his revivals a success. Mrs. Somers (husband Zeb deceased) along with several of her children, Lawrence, Lucille, Inez, and Marvin, would plant tobacco all day, take a bath, get dressed, and walk two and a half miles to the nightly held revival meetings.

"Decisions, decisions, I must make the right decision." This statement must have been burning in Mr. Frank Somers' mind as he drove onto the churchgrounds one Sunday morning with Mr. Monroe Saunders at his side (both men were quite old). Mr. Frank tried and tried to park his old car, but he just couldn't make up his mind on which side of the tree to park, so he ran right into the middle of the tree. Mr. Saunders said, "Frank, the next time I ride with you, I want you to have your mind made up where you are going to park!" (Somers' Memories)

A small cartoon drawing of a person running into a tree. The person is depicted in a dynamic, almost falling pose, with their arms outstretched and legs in mid-air, having just collided with the trunk of a tree. The tree is simple, with a few leaves indicated by small circles.

One little lad (now grown with children), remembers attending church services with his mother: "I was sitting there in the church trying to behave myself when all of a sudden the big black stovepipe that went across the top of the church fell on my head. I still have the scar where it cut me." (S.G.W. Memories)

A small cartoon drawing of a person with a star on their head. The person is shown from the chest up, with a large, five-pointed star on their forehead. They have a surprised or pained expression. There are small stars and motion lines around the head, suggesting a recent impact.

During late 1943 an unforgettable event took place in the life of this little church. Mr. Ellerbe hinted that the church needed

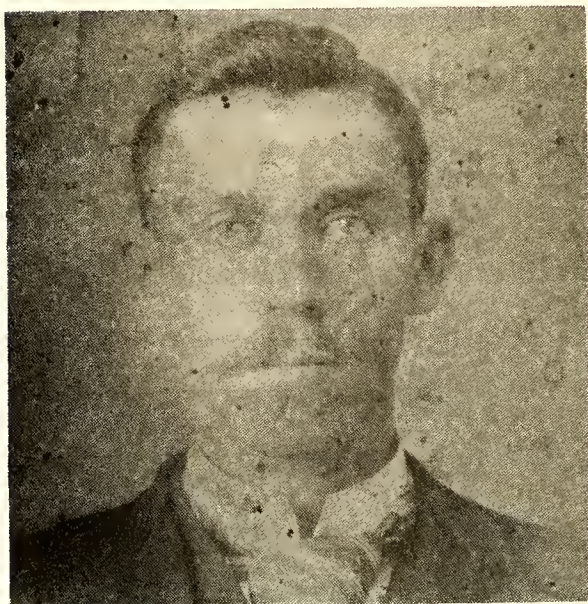
Sunday school rooms, and a fifth church was proposed.

Camp Springs, "the stronghold of Methodism" once again had outgrown her place of worship. For over half a century this little white frame church had remained a strong tower against the enemies of dissension, rebellion, indifference, and death. The people again were hurled into a period of planning and dreaming for another larger place to worship their God. Not knowing what the future would hold, these dedicated members were about to take another step in faith!

*S.N. Rice Records

**J. Marshall Rice's descendants at Camp Springs - S.N. Rice family

***Homecoming Caswell Messenger - Microfilm, Gunn Library, Vanceyville, NC



J. Marshall Rice
1895-1897



M.C. Ellerbe
1940-1943

Chapter VI
From Dreams to Reality

Your old men will dream dreams; Your young men will see visions.
Joel 2:28

The people of Camp Springs were beginning to dream dreams and see visions of a much larger and beautiful church. It was this dream that faced the incoming minister, C.A. Johnson in 1943. This vision burned in the hearts of these members for several years, and finally in July of 1945 a small amount of equipment was moved on the premises and on August 1, 1945, ground was broken for an eighteen thousand dollar church. As Johnson pondered over the third quarterly conference (May, 1945) treasurer's report of thirty-six dollars and two cents after expense, he must have wondered how the members could possibly erect such a church!

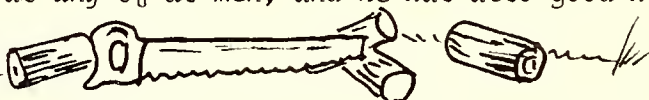
On that first hot day in August, Mr. Jimmie Boone, Mr. Will Shaw, the pastor, and others started digging the foundation with a horse-drawn scoop pan. These men worked day in and day out scooping and dumping dirt -- with Horace Shaw driving that old horse from foundation site to dumping site.

With the digging of the foundation, a contract was awarded to Reidsville Flour Mills and Lumber Yards on August 11, 1945.* Mr. C.S. Brincefield was made treasurer of this new adventure.

The building was very slow. The only accomplishment that first year was the first floor framing. Instead of sweet dreams, the next two years turned into a nightmare for Camp Springs. The minister, C.A. Johnson, moved, and Joe Johnson was appointed in November. Joe was a student pastor and had very little time to devote to the building program. The building was almost at a standstill. In addition to the work being slow, the money for the construction was coming in at a snail's pace. The

skeleton of a church standing in its nakedness against the decaying elements of rain, snow, and wind. He realized that much work must be done. His interest in the finishing of this place of worship became tremendous, and by spring of 1948, things were looking better, and his enthusiasm spilled over to his parishoners.

Nicks started visiting members and non-members soliciting pledges for the church's completion. The members were traveling everywhere -- the hosiery mills, the factories, the tobacco warehouses, and the homes -- trying to raise the money for the church of their dreams. Everyone became involved -- the old men, the young men, women, boys, and girls, and of course, the pastor. Nicks rolled up his shirt sleeves and started helping saw logs for lumber. William Shaw states, "Nicks could pull a crosscut saw as good as any of us men, and he was also good with a pick and shovel, too."



Mrs. Linnie Boone remembers how much she cooked during this period of church building. She comments, "I always cooked a lot because Mr. Boone would always bring Preacher Nicks home to have dinner with us. They would then go back to the church to do their work."

The work on this new church was moving at a rapid pace . . . moving so fast in fact that the members forgot to remove the cornerstone from the old church. The members had intended for this to be placed in the new church, and now they thought it was too late. Mr. John Allen, a brick mason, took care of the problem, and the members were satisfied. The contents of this stone consist of a hymnal, a list of trustees for the old and new churches, a list of 1884 and 1948 members, a newspaper article, and a wedding announcement.

The exterior of the church had now been completed. The porch and steps had also been finished. The steps bear a plaque with this

cost was soaring, and the people wondered if their dreams would ever become a reality.

In spite of the disappointments, the Lord's work was being carried on in the little frame church. There was a Bible School (probably the first one), revivals, preaching, and prayer meetings being held by Johnson. On one occasion, a prayer meeting was held at Mrs. Ethel Shaw's home. Mrs. Shaw had invited Johnson and a Baptist minister to have supper with her before the prayer meeting. Mrs. Shaw remembers: "You know that the Baptist and the Methodist ate and prayed together, and everybody got along just fine!"

Under Joe Johnson's leadership, Camp Springs increased her Sunday school membership from ninety members to one hundred and nine (the Sunday school collection for the years 1945-1947 was \$403.69).

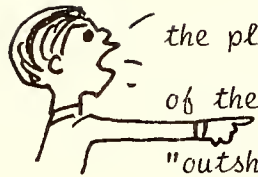
In 1946 Camp Springs presented Joe with a gift of six dollars and seventy one cents. The W.S.C.S. also presented to him and his wife a set of open stock china displaying the design of a pinecone. Joe left Camp Springs in November, 1947 without accomplishing much on the church building; however, he had won the hearts and love of his parishoners. He had built up the spiritual body of the church and had given these people hope and courage to fulfill their dreams and visions.

With the coming of November and the changing of the ministers, the visions of the new Camp Springs Church is still only a shapeless structure to her disappointed members.

It has been said, "God in his great mercy looked down on Camp Springs that day in November, 1947 and saw she needed someone special." That someone special was Mr. Robert L. Nicks. Nicks, his wife, and his three children "fit" in well with the church family. Nicks surveyed this

inscription:

These steps erected in memory of Capt. E.D. Pachal by his grandchildren.
1828-1912



The interior was almost finished when there arose a question about the placement of the pulpit. One of the construction workers and one of the members had a little "shout" over this. It seems that the members "outshouted" the construction worker and won the argument. Upon leaving the church, another member commented, "Aren't you ashamed of the way you shouted? You know the worker was correct." The reply was, "You have to win your arguments!" Ho! Hum!

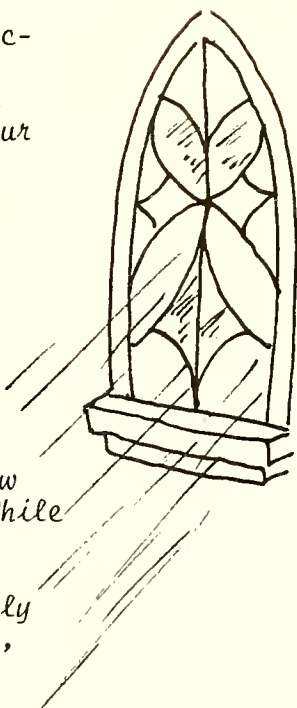


After approximately five years of dreaming, the dream became a reality the third week in November, 1948. In just one year the church had been completed, but not for eighteen thousand dollars as expected, but for a staggering forty-nine thousand dollars. If the members had known the cost would have been so great, the church might not have been started, the dream would have been forgotten, and the vision of the church would have been lost to eternity.

The members had a surprise for Reverend Nicks when he returned from annual conference that third week in November. Mr. Jimmie Boone, Will Shaw, Horace Shaw, Russell Underwood, Lonnie Underwood, and others worked all Saturday evening moving the pews, chairs, piano, and Bible from the old church to the new one. When everything was in place, Mr. Jimmie Boone spoke, "Horace, I feel like I want to sing. Can you play anything on that piano?" There Is A Fountain Filled With Blood was played, and Mr. Boone's tenor voice filled the new empty church with a sweet melody. Sunday morning came, and a surprised Reverend Nicks delivered the first sermon in this new sanctuary.

Let us look back to that sanctuary in November of 1948:

As we climb the few steps to this new church, we open the two large entrance doors that are trimmed in brass hardware. We step into a small vestibule. Crossing it quickly, we turn to our left and walk through the double doors and enter the sanctuary. We are immediately struck with the vastness of this sanctuary in comparison to the little one we had outgrown in the "stronghold of Methodism." We are awed by the high ceiling with its light suspended petal-shaped light fixtures and the stark white walls that meet the stained, raised quarter paneling which is topped with a lipped chairrail. This four-foot paneling completely encompasses the inside walls of the sanctuary blending its dark hues with the folding paneled doors that divide a back section of the church into the men's Sunday school class. As our eyes follow the paneling to the front of the church, they pick up the wooden tones of the furnishings there. To the right stands the choir stall and piano encased about by a solid four-foot paneled wall screen (later dismantled). Our eyes sweep across to the beautiful Palladian window with the altar running lengthwise beneath it. Turning to the left is the stationary pulpit standing stately alone like a soldier. Like a shield completely setting the chancel apart from the congregation runs the low altar rail with its seven turned balustrades. While we stand taking all this in, the sunlight comes streaming through the seven amber colored glass windows giving the appearance of a soft, heavenly golden glow. It falls silently on the polished, white-oak, hardwood floor and reflects the mellowness of the time-worn and aged pews brought from the old church, thus blending the old with the new.



The debt on this church was overwhelming, and the money was scarce. Many projects were undertaken to ease the burden. There were the Brunswick stews made in big black pots, bake sales, money gifts placed on the Christmas tree (six hundred dollars), more stews, a special collection each third Sunday of the month, another stew in Reidsville, a baby contest ---- Bonnie Page Thompson, a little twenty-five pound, eleven month old girl won the contest with five hundred dollars. Mary Jane Shaw Ham was second runner up with three hundred dollars, and

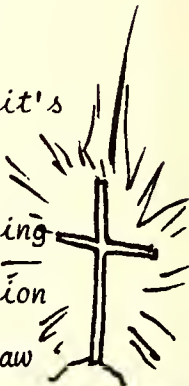


Patricia Stanley Washburn was third with eighty-five dollars making a grand total of eight hundred and eighty-five dollars.--More and more stews, and Camp Springs got good at this!!!!

On December 29, 1948, twenty-four new pews* and three pulpit chairs arrived at the church for installation. It took two days to place these and anchor them to the floor. Two of the pews on the right front are much lower than the rest. Reverend Nicks stated that these were to be used by the little folk.

In the spring of 1949, the church that had been the "stronghold of Methodism" for so long was dismantled and sold. (If you would like to see the tin that covered the top of this church, take a trip to see Russell Underwood. He bought the tin and covered a barn. He says it's still good, too!)

How proud the members were to gather together that Easter morning in 1949 to celebrate the erection of their church and the resurrection of their Lord. Even more joyous, however, were William and Jane Shaw as Reverend Nicks christened their baby girl, Mary Jane, at the altar. This was the first child to be christened in this new church.



Mr. Wray of Reidsville Flour Mills and Lumber Company was anxious to have his money. Camp Springs just couldn't raise enough even though at an all-day meeting seven thousand dollars had been raised. The finance committee knew something had to be done so Mr. Wray could have his money. On May 5, 1945, a loan was made from The First National Bank of Reidsville for fifteen thousand dollars to cover the remainder of the debt. This note was signed by C.S. Brincefield, Mr. J.A. Boone, and was co-signed on the back by all the stewards and trustees of the church.

In 1950, Reverend Nicks and his family left a grateful Camp Springs.

Nicks seemed to have belonged to this neighborhood. He had visited almost everyone and had brought approximately twenty-eight members into the church family. Mr. Nicks was replaced by H.A. Chester, and it was during this time the last payment of the eight hundred and seventy-five dollars came due. Mr. Jimmie signed the note thirty days payable as of January 6, 1953. The note was paid, and the church was debt free!!!

Mr. Boone, the superintendant for twenty-three years and the leader in the building program was now ready to turn his duties over to a younger man, Mr. William Shaw.

A thankful congregation was now ready to dedicate this house of worship to the Lord. The date was set for May 17, 1953 at ten thirty in the morning. However, before the plans could be completed, Rev. Chester, a victim of leukemia, died on April 6, a month from dedication and homecoming. The members wondered how the plans would be completed. As always, the leaders took control, and the plans were finished.

As the people assembled in the sanctuary May 17, they saw that the church was beautifully dressed for this occasion. The wine colored velvet draperies covering the large front window had been placed there by Mrs. Lillian Rice in memory of her late husband; the brass, three-step, square-base altar set was given by Mrs. W.F. Somers in memory of her husband (this included a twenty-four by twelve inch cross with the inscription I.H.S., two eleven inch vases, and two twelve inch candlesticks, and two brass collection plates); the Spinet Hammond organ was given by Sarah Watt Stokes, Gene and William Stokes in memory of the Reverend and Mrs. Alfred Norman; the kneeling pad was donated by Mrs. Byran Maynard Warren (the Maynard family gave velvet for altar curtains and a kneeling pad. Mrs. Maynard, Jennie, and Lonnie Underwood did the coverings of the



pads. Jessie Brincefield made an organ cover from the remainder of the material.)

The sanctuary was filled with many flowers which added their beauty and sweet aroma to this place. Flowers were in honor of Mr. and Mrs. Tom Underwood, given by their children; Mr. and Mrs. G.D. Rice were remembered by the Stephen N. Rice family; Mr. and Mrs. R.B. Swift were remembered by the Swift family. Grandparents, Mr. and Mrs. B.V. Brincefield were remembered by Mrs. J.A. Pegram's daughters. In the altar vases we flowers placed in memory of Mrs. Ida Brincefield by her children and husband, and also there was a vase of mixed flowers of fever few and snapdragons given in loving memory of the Rev. H.A. Chester by Mrs. Chester and Archie. (Memorials from paper compliments of Mrs. W.H. Brannock.)



Camp Springs rang with enthusiasm and praise as the congregation sang the opening hymn, and the words of greetings from the former pastor rekindled friendships and awakened the forgotten memories of earlier years. The tears of joy swelled in the eyes of the members as Mr. W.H. Brannock spoke these words: "We present this building to be dedicated to the Glory of God and to the service of man. This church henceforth shall be known as CAMP SPRINGS METHODIST CHURCH.* " The heart of one mother also swelled with pride as Archie, Rev. and Mrs. Chester's teenage son stepped boldly into the footprints his father had vacated and carried out his father's part in the dedication.

As the members and friends ate heartily from the picnic tables laden with food, they reflected over their years of hard work, their times of giving of themselves, their time and talents and their money until it literally hurt. This day had truly been a day of thanksgiving and praise.

Camp Springs was without a pastor from April until November when



Paul Browning was appointed to the charge. He brought with him his wife, Wineford, and daughter, Sherrie. Browning added eighteen new members to the church making a total of one hundred and sixty-four members. Things went on normally for several years, changing pastors every three or four years. There was Rev. J.B. Hurley and his Nash car, and Mrs. Hurley with her oodles and oodles of hats. Although Mr. Hurley was at Camp Springs only one year, he stayed very busy. He added twelve new members to the Camp Springs church family. There was the Rev. John Woods and his wife Fleeta, humble and dedicated servants of God. John held a revival at Camp Springs that touched the hearts of all present. Two men with graying hair and showing lines of age stepped from their pew and walked slowly down the aisle to accept Jesus Christ as their Lord and Savior. John met people exactly where they were whether it be at work in the fields, at the country store, or in the homes. It has been said of him the "he loved and cared deeply for people, especially the elderly." The membership was increased by nineteen persons while John was at Camp Springs.



In the late 1950's and 1960's there were jubilant happenings at Camp Springs, and she was beginning to feel her growing pains. It seemed as though every family was trying to increase in numbers-- the Walkers, the Smiths, the Somers, the Stanleys, the Shaws, the Jones, the Wrights, the Pages, the Browns. Could it have been possible that a sermon was preached from Genesis 1:28? "God created male and female. . . God blessed them and said to them, 'Be fruitful and increase in numbers.'" If so, these people were doing their best!

A new minister was on the way to Camp Springs, and he was surely going to have competition. With the wails of the babies, the crunching of Cherrios, the gulping of the bottles, and the inattentiveness of the

mothers, Rev. Joe Daniels might be distracted when he stepped to the pulpit!

**Agreement - facts and figures*

**Pews and chairs - facts and figures*

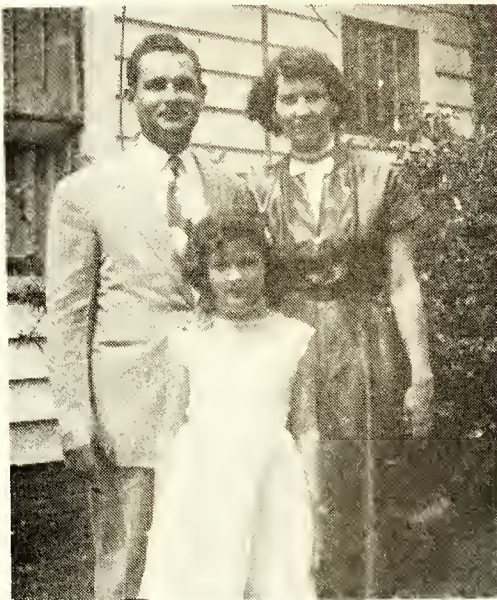
**Dedication - facts and figures*



Reverend Joe Johnson
November 1945 - 1947



Robert Nicks
1947-1950



Paul C. Browning
1953-1956



John E. Wood
1957-1960

June 1960 - 1963

As Joe, Rae, and their three children arrived at the parsonage, they were met by a delegation of members from the Burlington circuit. One member remembers this meeting. "Evidently, the old parsonage at Ossipee had been quite openly discussed at home by the Daniels family. As the new family entered the door of their new home and pondered over the conditions there, Janet, the youngest child spoke in her little girl voice and exclaimed, "Daddy it's not as bad as everyone said it would be!". . . out of the mouths of babes. . . needless to say the members were embarrassed and so were the parents. A seed was planted; a new parsonage was sorely needed.

Shiloh had become a station church, and Mount Vernon was being dissolved. Camp Springs and Bethel were to have the privilege of building this new home for their ministers. Many, many meetings were held, and many words were exchanged before the plans could ever be agreed upon. Joe, at times, thought he was a referee on a football field. Finally the parsonage, a beautiful seven-room, one and a half bath, brick home was completed at a cost of thirteen thousand, nine hundred, four dollars, and seven cents. The old parsonage at Ossipee was sold, and Reverend Daniels recommended that: "Mr. Homer Walker be commended for his hard work, time, and money spent--a job well done in the sale of the old parsonage. (C.S. board minutes, 1963)*

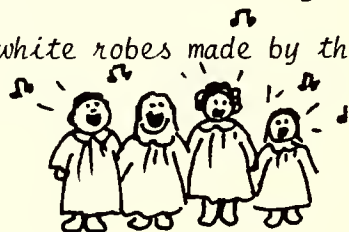
Camp Springs was having real trouble meeting her obligations. The Sunday school rooms were too small, and these rooms needed tables and chairs. The oil bill was excessive (two hundred, sixty-five dollars and sixty-three cents for one thousand, six hundred, eighty-seven gallons of oil). The parsonage needed bedroom furniture. There were also the payments on the parsonage, the pastor's salary, conference obligations,

and other obligations from time to time. Just how were all these obligations going to be met was the question being asked as Joe called a finance committee meeting (He was good at calling meetings). The committee decided that Lacy Smith would bring the problem before the congregation the third Sunday in May (homecoming). There would also be fellowship suppers (one dollar for adults, fifty cents for children), pledge cards would be mailed to every member, and of course STEWS again. And with the stews would be pie sales (Bettie Page was chairman of the many pie sales--she can slice a pie so that every piece is the same size). Mary Walker and Lugene Wright were co-chairmen of many stew pots. Harvey Smith and other men gathered the wood and had the fires hot. With the help of "seasoned stewers" (Sadie Rice, Jennie Underwood, Claudia Harrison, Daisy Gwynn, the Underwood ladies, and many more), the pots began to boil. Those huge, black pots have boiled for many years always bringing the church family together in fellowship while helping to ease financial burdens.



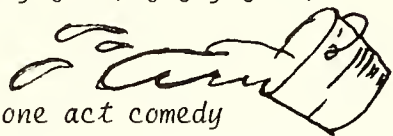
During Daniels' tenure, the schedule for Sunday services were changed. Since the parsonage family would be living in the Bethel community, it was in agreement with both churches to have the nine-thirty services at Bethel and the eleven o'clock services at Camp Springs. Church services would also be held each Sunday instead of the first and third Sundays of each month. For the congregation to enjoy, bulletins* displaying a picture of the church were offered. Mary Walker, typist and "duplicator," prepared these weekly.

Joe helped Mr. Bill Brannock with the adult choir, and Rae organized a children's choir. These children, wearing white robes made by their mothers, performed many times at the church.



The church was a little over ten years old when a decision was made to plant shrubbery around the building. Allen Wright, along with Mr. A. Graves Thompson, traveled to Lindley Nursery in Greensboro, North Carolina and purchased the shrubs that were needed. With Mr. Thompson supervising, the holes were dug, and the shrubs were planted to his specifications.

During the infant years of this church, the source of the water supply was a hand dug well. With several men helping him, Mr. Bill Brannock engineered the digging of this well. However, this well proved to be a disappointment. So in the 1960's a new one was contracted by the Heater Well Company of Durham. This well was started in the front yard of the church. The crew drilled and drilled. . .two hundred feet in fact. . . no sufficient water. The rig was moved and set up again across the Camp Springs Church road. The drilling started--twenty feet, fifty feet, water. . .a good supply. . .thirty gallons a minute.



In 1964, the ladies of Camp Springs presented a one act comedy entitled *Manless Wedding** at the old Cherry Grove School. The scene was set in "The Little Brown Church." All the ladies (dressed in their proper attire as men, women, or children) rendered to the church community a most unforgettable night.

A practice that the Sunday school superintendent Allen Wright started during this time was the awarding of the Cross and Crown perfect attendance pins. This practice continues today and many scholars have added to their pins yearly.



A near tragedy happened to Joe during his last year on the charge. While the parsonage lawn was being mowed, the lawnmower hurled a small rock which struck Joe in the eye. With his sight being in danger, he rested many days in the hospital--his head sandwiched between sandbags.

Joe recovered from this accident and left the charge with unfogettable memories and a respect for lawnmowers, their drivers, and rocks!

Joe added three new members to Camp Springs. He and Rae reside in Brevard, North Carolina.

- * Hub Parsonage - see facts and figures*
- * Bullentin - see facts and figures*
- * Manless Wedding copy - facts and figures*



June 1963 - 1967



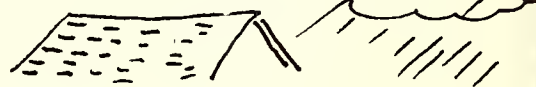
In 1963 a surprise came to Camp Springs! The pastor-parish committee had been informed by the district superintendent, Dr. Hough, that a young man, his wife, and their small child from Richmond, Virginia would be appointed to the circuit. Since he had not moved into the parsonage, the church families had not had the chance to meet this young man. Sunday morning came--the minister was late, and anticipation was mounting!!! The men were congregated on the sidewalk waiting for this new man when off in the distance a rumbling noise was heard. At first these men wondered if this noise was a jetplane, but soon they realized it was a car! This car, whinnying down the Cherry Grove road at a breakneck speed, encircled the stop sign, rolled over the bumps of the church grounds and came to a screeching, dusty halt. The men standing outside watching this daring action almost ran for cover. This man leaped from that old Chrysler and pounced up the church steps. By this time the men's curiosity had been aroused, and they had made a quick entrance into the church. With a shock of gray hair on his forehead, a Bible under his arm, and his coattails a-flying, this new minister marched unabashedly down the aisle toward the waiting pulpit (This scene would be repeated many times). He stepped up to the pulpit, with his hand "combed" his hair, and announced, "I'm Fred Pierce from Roseboro, North Carolina, and I'll be your new minister!"

The people soon learned that Fred, an army veteran and a very successful forty-one year old certified public accountant, had answered the call of God and would continue his ministerial studies at Duke Divinity School. During his four years at Duke, Jean Daniely Troxler, one of Fred's members at Bethel became his "personal secretary" as she typed his term papers

and prepared the church bullentins for him.

There were many children at Camp Springs now, and the Sunday school rooms were overflowing. This "problem" caused the forming of new classes and the finding of space. It was like playing musical chairs with the Sunday school rooms. Every space was utilized including the sanctuary. Horace Shaw, Ernest Paschal, and Irvin Combs were kept busy building tables for these children to use in their new rooms. The Primary class, the largest class with eighteen students, was taught by Bonnie Page Thompson. This young woman was dedicated to teaching these young minds about the love of Jesus. They loved her beyond measure and still do today! While the adults were assembled in the sanctuary before Sunday school, the children were meeting upstairs in the fellowship room for Bible stories and the singing of songs. With all these children, Fred was anxious to see that they didn't become bored with the church. He believed that the church was the place for the children to be, and he once stated, "It is the responsibility of the parents to see their children attend!"

Under Pierce's leadership, the Commission on Worship was encouraged to become active. Thus, a visitation program was implemented; the children under twelve years of age would light the altar candles to aid in worship services; a suggestion box was placed in the vestibule; each member of the commission was to bring his Bible to church and try to set an example for the other members.



Camp Springs was still having problems with her obligations, the budget, a new water pump, the leaks in the church roof, repairs to the organ, the erection of new picnic tables on the west side of the church (built by Homer Walker, John Brown, Vance Wrenn, and Horace Shaw), and the parsonage debt. Thus the pinch was being felt in the pocketbooks, and the need was seen for a fund raising event. What else but a STEW!!

The ladies got to use a newly purchased potato peeler for this stew!

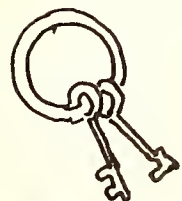
It was during this time that the records and wills committee realized that the history of this church must be preserved. The only person who could give them this information was Mr. Jimmy Boone who was now an old man. This committee, Mary and Homer Walker and William Shaw, armed with a tape recorder, visited Mr. Boone. There in the quietness of his room, he conversed with these questioning, recording committee members, telling them of the early churches as told to him by his grandparents (This tape, in a safety box in Reidsville, was the basis for this book). During the taping Mr. Boone had this to say about the Sunday school superintendent: "Well, Allen Wright has had it for three years. He's holding on, doing pretty good. He is there every time, and he sure is interesting. . . doing just about as good as anybody could do. . ."

Pierce was a work-a-holic and was always planning some new program or activity to be carried out. It was at the official board's insistence that he take a vacation. He finally agreed, and Clay Smith from Bethel held the service for him. During revivals other speakers were John Bryant and Chester Brown.

With the last payment of one thousand dollars made on the parsonage, this home would be dedicated to the glory of the Lord. The members of the Burlington Circuit gathered together Sunday December 4, 1966 for the dedication services. The sentences of praise were said by Fred Pierce, and the remarks were uttered by the former minister, Joe Daniels. Representing Camp Springs was Vance Wrenn as the keys to the parsonage were presented to Bishop Paul N. Garber.* A former minister, M.C. Ellerbe wrote these words concerning the new parsonage:

Dear Brother Pierce:

You do not know us, but I want to rejoice with you in that



new parsonage. There have been so many changes since we were on the Burlington Ct. (1939-1943). Then Salem was uniting with Fairview, and we had Camp Springs, Mt. Vernon, Shiloh, and Bethel--all along with Glencoe part of the time.

Brother Starnes--at Shiloh--is one of our dear friends. Please give our best regards to everybody. Mrs. Ellerbe is getting out some since her limb injury of August 13th. Then she had pleurisy and pneumonia after the accident. Her surgeon may dismiss her in January. You see we traded for a house in Statesville in March 1965 and tried to retire. We were asked to serve in Thomasville Districe Sept. 1965 until June. Then we tried to go back to Statesville, and Bishop Hunt wanted us to come here this year.

Very best wishes for the season and always.

Just wanted to rejoice with you.

M.C. Ellerbe

Rt. 2

Hiddenite, M.C.

At the close of the 1967 official board meeting, the payment of the budget was behind fifty-eight dollars and fifty-two cents. This amount was raised by the eight persons present. For "his faithful service as the treasurer of the cemetery, Thomas Combs was recognized by this board.

One remembers Fred this way: "He was very friendly, spoke directly, and always in a hurry except once. . .this time he reverted to his childhood days. . .he had MUMPS and was confined to his bed. Upon visiting him, Robert Louis Stephenson's poem Land of Counterpane came to mind.

There Fred lay in his bed, not his toys beside him lay but books and papers all the day, and this giant great and still was in his own land of Counterpane. (When Fred was asked about this in 1984, he chortled, "I'd rather forget it!!!!")



Pierce preached his last sermon at Camp Springs June 11, 1967. His text was from Acts 15:11-16. . .the miraculous signs and wonders God had done among the Gentiles through Paul and Barnabas.

When Fred, Ethel, and Suzanne drove away from Camp Springs that June 1967 day, his car was not moving as fast as it had on that June morning in 1963. (Fred is now living in Iowa.) He added 14 members to the church.

* See order of worship in facts and figures

June 1967 - 1970



A young couple by the name of Jim and Judy Allred were appointed to the circuit in June of 1967. This couple had been here only a short time when sorrows came to Camp Springs. On July 29, Mr. Jimmie, aged ninety-one and a faithful member for seventy-nine years, slipped quietly into the arms of the One who watches over all, there to hear those words, "Well done thy good and faithful servant. Enter now into the joy of the Lord." These words describing Mr. Jimmie were written by Reverend S.J. Starnes and appeared in the North Carolina Christian Advocate: "He was known as a fine Christian gentleman and was blessed with a quick and refreshing wit which drew people to him. . . Literally hundreds of people were gathered at the home on Friday evening to pay their respects to one whom they knew and loved."* Then as the tobacco harvest was ending, and the feel of autumn was in the air, a tragedy struck another church family and touched the lives in the surrounding community. Charles Walker, the youngest son of Mary and Homer, was driving the tractor to his home when it overturned and took his life at the tender age of nine years. Jim, just a babe in the ministry, came to this bereaved family and spoke these words, "I'm here, and I just don't know what to do." This family was also surrounded by their many friends and relatives. The district superintendent, Dr. Fisher, also offered his support.

Gene Goldfinch and Miss Mary Benfield, both students at Duke helped Jim during the summer months. As Jim's assistant, Gene held a Bible study on the book of John. Mary helped with the Bible School and many other activities.

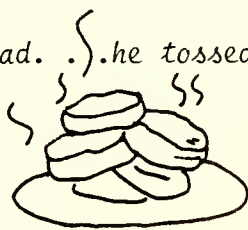
Seeing the need for the children to feel a part of Sunday services, Jim initiated the sermonettes. He had the children to gather around him

at the altar and here they sat with eager attentive minds as Jim told them many, many stories about the life of Jesus and how they could apply these to their young minds.

Since the uncomfortable pews in the rear of the church were the ones from the old church, it was suggested that new ones should be purchased. To purchase these, memorials were sold for one hundred and fifty dollars. With the ordering of the twelve pews, the seating capacity would now be for three hundred and fifty persons. Horace Shaw, at this time an employee of Western Electric, made the memorial plates that are attached to these pews.

In 1969, while Armstrong was making those first footprints on that strange globe called the moon, Jim was making some tracks of his own on this land called Earth. He traveled to High Point with a group of young people, encouraging these teens to sing for the glory of God; there were many gospel sings; he even painted the outside trim of the place he called home (the churches bought the paint). And believe it or not he managed to stay on the ladder long enough to finish the job.

Jim felt most welcome at the homes on the charge and often times made himself "right at home" when he stopped in to visit. It was on one of these unannounced visits that Jim made the lady of the house feel quite uneasy (she laughs about it now). It seems she was a new homemaker and just trying to learn the art of cooking. . . especially making biscuits. Supper had just been put on the table--of all the times for the minister to come--and just as sure as night follows day, Jim waltzed through the door. Jim walked over to the table, picked up the homemade biscuit, put it to his mouth, and tried to bite it. What a surprise! His teeth did not sink into the bread. . . he tossed it across the kitchen



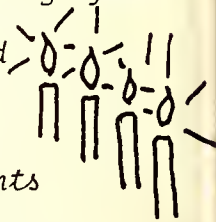
and exclaimed that his teeth were not strong enough to bite that bread. The homemaker says her biscuits are better now, but let her know if you are coming to supper--she won't fix biscuits!!!!

When revival time came in Jim's church, it was best to be prepared for any situation. Jim just loved to put you on the spot if he could--of course it was all in fun. One member remembers: "We had all gathered in the church for revival. The singing started, and Jim was looking out over the congregation. At the close of the song, Jim asked several of us to come up and sing. We kinda hedged a little. . . then he said, "Come on, Bessie, and sing." Not knowing what we would sing, we moved slowly to the front of the church for our rendition. When the song was agreed upon, Helen Smith, Bessie Somers, Ernest Paschal, and Allen Wright gave a nervous performance of "Just a Little Talk with Jesus." At another revival the excitement was so great that the older Allred almost never delivered his sermon. Just before the service was to begin, there arose loud whispers in the auditorium. The whispers grew louder, and the people were becoming concerned. They noticed that the cross on the communion table was gone. Where could this article be? One lady remembered seeing an unfamiliar man walking from the church premises as she was coming to the services. Several of the men swiftly left their pews and went outside to investigate. There they found an abandoned truck, and inside were all the altar pieces, wrapped in the velvet, organ cover. This night had been disturbed by a drifter from Texas and to "tune in" to Reverend Allred's message was a challenge indeed. Maybe the entering of the church by this "quest" brought to the attention of the official board that a safety deposit box was needed. At the boards' request a box was rented at the First National Bank of Reidsville. In this box all the



valuable papers of the church are kept. Mr. S.N. Rice and Mr. Homer Walker were appointed to be the keepers of the keys. On April 2, 1970, Camp Springs along with other churches sponsored a weekend crusade.* The people assembled at the Camp Springs Bluegrass Park at seven thirty each evening for words of assurance and much singing. Old hymns like "Blessed Assurance," "Standing on the Promises," "Marching to Zion," "Just As I Am," and many more echoed throughout the countryside. The seven participating ministers worked long and hard to make this adventure a success. The theme for Friday night was "The Promise of God." The churches were honored to have as the speaker on Saturday night Dr. Thomas Haggai. The theme for that night was "The Joy of Sharing Christ." Sunday night brought to close the funfilled weekend. Reverend Jim Allred made the closing remarks, and the combined choirs sang a departing hymn.

The custom of having lighted candles on a candletree was started during Jim's stay on the charge. This custom is still carried out each year at the homecoming services. Each lighted candle represents the memory of one of Camp Springs' members who has died in the past year.



Gnaw! Gnaw! Gnaw! Just what was that noise? "Oh, no!" Judy exclaimed. "What will I ever do, Jim? Our little dog has chewed up the living room curtains. Oh, dear me!" A timid Judy came to Mrs. Jennie Underwood and Miss Jennie took her needle and thread and went to work. Instead of the floor length draperies they were now made into window length ones.

As Jim and Judy left the circuit in June 1970, they left this message for all to share:



Your pastor and his wife wish to express their deep feelings of love and concern for the parishioners of the Bethel and Camp Springs churches. Many sincere kindnesses have been shown to us in the three year

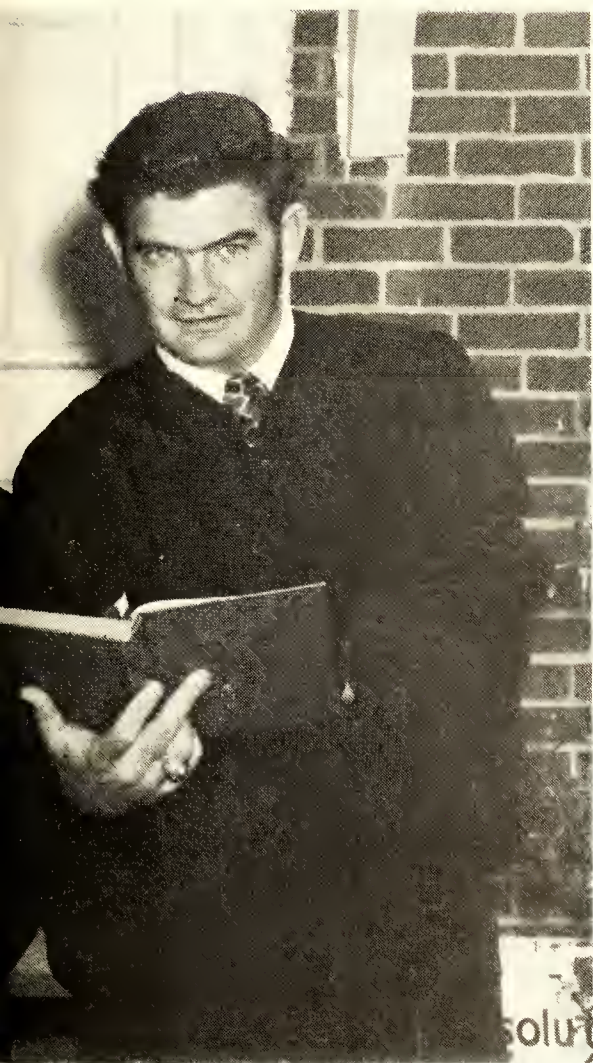
stay. We trust that our efforts together have advanced Christ's cause and the furtherance of the mission of the church. We leave feeling that the people of the two churches will always hold a special place in our hearts.

Jim and Judy

Camp Spring had 19 new members added to her role during this time. There were now 178 member on the church roll.

* See copy - facts and figures

* Copy of program - facts and figures



Reverend Jim Allred



Reverend Fred Pierce

June 1970 - 1974

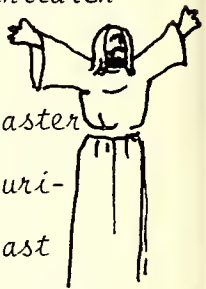


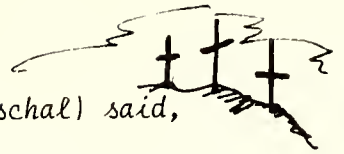
One of the first things that Allen Ridenhour did when he arrived at Camp Springs was to attend Bible school. The summer of 1970 was extremely hot. The children in the classes upstairs were almost melting--especially the ones in the teenage room. Allen asked why the windows were not opened. The teacher explained that they had been cemented together by paint for many years. Allen made no comment but left the room and returned shortly. With screwdriver and hammer in hand, he went to work. It wasn't long before a soft breeze was felt coming through the now opened windows. During Allen's three and a half years on the circuit, he never expected the churches to keep up the repairs on the parsonage. He and Rita cherished this home and treated it as though it were their very own. The churches were grateful for this caring family.

On August 25, 1971, a baby boy was born to the Camp Springs pastoral family. Brian Allen, weighing seven pounds, twelve and a half ounces made his debut at 1:05 pm. Brian was the first baby to inhabit this parsonage.

Allen encouraged the children of the church to do mission work. It was through his endeavors that the children adopted a child named Ivan Paul. The children, eager to help Ivan, gave their money once a month and often times Allen would read a letter of thanks to the children from Ivan.

On April 22, 1973 at 5:30 am, Camp springs participated in an Easter sunrise service. This pageant was sponsored by the Cherry Grove Ruritan Club and was staged at the Bluegrass Park. Scenes of Jesus' last three days on Earth unfolded before the eyes of the viewers as the youth of the church and community dramatized this Easter story. It seemed





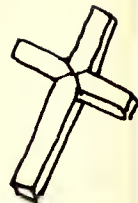
that one was hurled back into history as Pilate (Vickie Paschal) said, "I wash my hands of this," and the cock (portrayed by a little blind girl) crowed three times announcing Peter's denial. As Jesus (portrayed by Ronnie Smith) trudged up the hillside and was placed on the cross, the eyes grew misty at the remembrance of the One who was innocently placed on that middle cross so many centuries ago. As the story unfolded and the middle cross was left bare by the placing of Jesus in the tomb, a deafening silence fell over the still crowds. As "Christ Arose" was being played on the organ the reminiscent people who were on the hillside gave way to joyful and enthusiastic singing. With the sun rising on the eastern horizon announcing this Easter day, Allen Ridenhour pronounced the benediction. The people walked slowly from the park carrying in their hearts a new awareness of their risen Saviour.

During these years of the early seventies, a new movement known as the Lay Witness Mission was sweeping over the Methodist Churches. Ridenhour brought this new adventure to Camp Springs. The programs were conducted by lay persons, and this was to be a forty-eight hour experience of spiritual renewal.

Programs were held for teenagers, adults, and children. Homes of church members were made available to the traveling lay leaders. One of the most inspiring happenings occurred during the last night of the mission. As the song "The Family of God" was being sung, the entire church joined hands in one huge circle. This circle was started in the front of the church, went down the sides and far into the back, thus signifying the love that had been shared that weekend by all who attended.

While Allen was at Camp Springs, he implemented the "share groups." These people met once a week to study the Bible and share experiences

with one another. He also emphasized that each must be a cross-bearer for Christ. During worship service, many small metal crosses were presented to the congregation. These crosses were to be carried in the pockets as a symbol of being a cross bearer. (Several members still carry these crosses today.)



Allen, a dedicated man of God and a devoted husband and father, added twenty new members to the church during his time at Camp Springs. Allen and his family now live in Maryland.



Reverend Allen Ridenhour

June 1974 - 1978

While Gerald Ford was trying to feel comfortable in his unexpected role as president, David Lewis was trying to find his way around the Burlington Circuit.

David, a homesick bachelor from Arkansas, had left his sweetheart in Tennessee and arrived on this circuit. The first person to greet him was Fred Smith and the first food. . . tomato sandwiches. One member remembers: "He (David) was like everybody's big child, and he was "David" wherever he happened to be--in church, playing softball, or on the golfcourse.

David was not without a mate for too long. He finally convinced Jan Sanford that the Burlington Circuit was "a little bit of heaven." Jan soon married David and joined him at the parsonage. Jan continued her studies at UNC-G while David was continuing his at Duke. This circuit became this young couple's first home, and they were enthusiastic about the happenings in the churches.



A church ball team was organized, and the church almost turned green with this organization. To help defray the cost of this team, GREEN jackets bearing the Methodist symbol--the cross and flame--were sold to many individuals. With Wilbert Page as the pitcher and Curtis Thompson as the manager, this team traveled many miles and won many trophies for their excellent performances. In order for a person to play on this team, attendance at church was required. This regulation brought many new faces to Camp Springs.

On Sunday morning, May 4, 1975, Reverend Lewis became ill and had to call on the lay leader, Mr. Bill Brannock, to have the service. Mr. Brannock, not knowing that this would be his last talk from the pulpit, accepted the challenge. Mr. Brannock suffered a stroke in September and a second one on Monday, December 21. (He had attended the Children's Christmas Play at the

church the night before.) Mr. Brannock was then unable to resume his duties as choir director and lay leader. Mr. Brannock always gave words of encouragement to everyone, especially the new ministers, and often admonished the members with these words: "We are to build up our new minister when he comes to us---and make sure he is a better person when he leaves us than when he came." Such words need never be forgotten!

Since there were many teenagers with varied ages in Sunday school, David suggested that a junior high and senior high class be formed. These classes continued until the lack of attendance caused the merging of the two classes.

The people of this church enjoyed revivals, watchnight services, and a special program called OPERATION UNDERSTANDING. This specilaized study on missions was an attempt to show concerned Christians of the Burlington District how they could most effectively be in the mission and ministry. Mitzy Page was the representiave from Camp Springs that shared her experiences with other churches.



The advent wreath was introduced to Camp Springs by David and was made by Barbara Page. This wreath's circular shape symbolizes eternity and provides a link between the birth of Jesus, His rebirth in our hearts, and His coming again. This cherished custom originated serveral centuries ago among the Lutherans in Germany and quickly spread to all the churches. This custom is now a part of Camp Springs during the Advent season.

On a cold rainy February night, the men and boys of the church under the leadership of "chicken" Curtis Thompson had a "beauty" pageant. These men were all decked out in swimwear and evening gowns. To a hilarious audience, various talents were performed by these "lady" gents. The applause of the audience would choose the winner. "Miss" Williard McKinney was chosen as the winner (he won on his talent-guitar picking!) Miss Mistake, Ernest



rschal, stole the show, however, as "she" danced around in her little pink
utu. They all agree. . . NEVER, NEVER AGAIN!!!

Another happening on the charge was the compiling of a Burlington Circuit
church directory (1976). With this aid, it was thought that the new ministers
could have an easier time learning his "flock." With Carlene Smith as co-
ordinator of Camp Springs, the work began. On a Sunday afternoon the "shoot-
ing" started, and all came at their appointed hour. After the last smile
was smiled, and the last bulb was flashed, there would be forty-six families
comprised of one hundred and fifty-three persons from Camp Springs that would
form their part of the directory.



It was during this period that the young people enjoyed the guidance
of Bonnie and Curtis Thompson. The Thompsons opened their home to these
teenagers as they gathered there every Wednesday night for fellowship and
fun. There were the beach trips, the car washes, the puppet show (under
the direction of Steve Compton), the caroling, the halloween parties, the
twenty-five dollar support to the Murdock Center, and much, much more.



Through the unselfish efforts, genuine interest, and love of their leaders,
these young folk felt a sense of truly belonging to the church family.

This was a busy time at Camp Springs. . . building book cases, buying
carpet for Sunday school rooms, raising money for a fire escape, extermina-
ting BEES (that didn't work), buying new draperies for the sanctuary, sell-
ing old church balustrades to the highest bidder, enlarging Sunday school
rooms, and making stews!!!

In February of 1978 at eleven o'clock am, a meeting was called by the
chairman of the board Cyrus Vernon. An important decision was about to be
made. These were the questions: Could the Burlington Circuit support a
full-time minister? and Could Camp Springs carry her half of this support?

Camp Springs had become a working, worshipping, strong, and courageous church, and now she stood on another threshold! Was she ready for this new adventure? The votes were cast, and the answer was unanimous in the acceptance of a full-time minister starting in June.

On March 18, 1978, David took several of the members of the confirmation class to Raleigh to the Edenton Street United Methodist Church where the Bishop, Robert Blackburn, was conducting classes for the confirmation classes in the area. The highlights of this trip were the meeting of the Bishop (some got his autograph) and traveling back to Durham to the Duke Chapel. With the completion of these classes, several young people were added to the church roll.

During David's four-year stay, many of the "fifties" babies were now grown. They were finishing high schools and leaving Camp Springs for colleges or seeking employment in other localities. With this exodus, the attendance at Camp Springs was beginning to decline again. David added eight new members to Camp Springs. He, Jan, and their two children now live in Bartlett Tennessee.



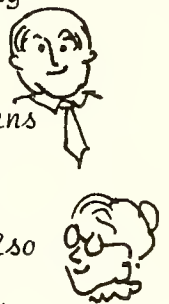
Reverend David Lewis

June 1978 - 1981

When Richard Brunson, the first full-time minister on the Camp Springs - Bethel Circuit, arrived at Camp Springs, he was met by a host of young teenagers waving signs of greetings. Before entering the church through the choir room door, this smiling, brown-eyed young man paused a few minutes to get acquainted with these greeters, and from that moment on Richard had the total commitment of these young church-goers. He joined right in as their counselor of the M.Y.F. This group enjoyed bowling and roller skating parties, Carowinds trips (when Jenniffer Chester got lost), going to the movies, and the pizza parties after. Richard also taught Bible School and held confirmation classes for the prospective members. (April 22, 1979 four young people stepped forward to join the church family--Kelly Smith, Lisa McKinney, Tanya Page, and Andy Stanley.) Richard's three-year ministry proved to be a stabilizing factor in the lives of all the young people. Many of these now young adults stated that Richard had given them the encouragement, time, and understanding that they needed in those formative, adolescent years.



Richard also had a special spot in his heart for the senior citizens of this church. . .often times giving a hug or a pat on the shoulder of Mrs. Claudia Harrison or anyone else who seemed to need it. He also caused the young adults to become active. This group organized a new Sunday school class and named it YOUNG ADULTS. (The older "young adults" had "out-aged" their name and changed their class name to THE CHRISTIANS WORKERS CLASS.) At the organizational meeting of this new class, Sissy Saul was elected president; Cheryl Massey, vice-president; Cynthia McKinney, secretary; Debra Swanger, treasurer, and the programs were planned by Patsy Walker and Susan Moore. This group sponsored many programs in



the church and were instrumental in renovating many of the rooms in the church. They sponsored a ten mile walk-a-thon--their slogan WE NEED YOUR FEET brought fifty feet marching for the cause of the church. After the walk was completed, and the feet were pampered, the money was counted, and the tally was five hundred dollars. This was contributed to the building fund. A barbecue chicken supper, bake sales, and craft sales were also many of the projects these hardworking people handled. Under the leadership of the Jeff Sauls and Darryl Masseys, the bathrooms were completely renovated with new wallpaper, carpet, curtains, wallhangings, and sinks. (Jeff always looks after the church's plumbing needs.) With the help of Mitzy and Cecil Page, Eugene Page, Mona Chester, Debra Swanger, Bonnie and Curtis Thompson, the Junior Class was given a new appearance. This room was given a fresh coat of paint, the pews refinished, cushions made for the pews, new curtains and carpet were added.

This group of young adults were also involved in a program of fellowship and sharing called YOUNG ADULT OUTREACH. They visited the shut-ins, went Christmas caroling, taking gifts to their "hearers." They had dinner at the Country Kitchen and went to see the Sword of Peace. Then on a February day, these brave souls donned heavy winter wear, crawled into the cars of Curtis Thompson and Jeff Saul and headed for the slopes of Sugar Mountain for a few days of skiing. All came back to Camp Springs in "one piece" and the trip was deemed a success!

Richard published the church's first newsletter in January, 1979. This letter was a "no-name" paper entitled YOU NAME IT! By March the name THE FISHING LINE had been chosen with Carlene Smith of Camp Springs and Mary Bryant of Bethel as the editors. Richard stated why this name was chosen:

The name does in fact speak to the idea of why we have a newsletter and more importantly what our Christian faith

calls us to do. The idea of the fishing or rather the fish in our faith is founded in the very beginning. The symbol of the fish was used by the weary Christians both as directional signals to their secret meetings and as a way of identifying one another as Christians. Remember, at one time it was not popular to be a Christian. Also we hear the words of Jesus as he called the disciples: "He said to **them** 'Follow me, and I will make you fishers of men.'" (Matt 4:19) It reminds us of our task to reach out and share our faith, to proclaim the "Good News."

The "line" reminds us of the symbol of touching one another be it through this newsletter, a card, a phone call, a "line" of communication. The "Fishing Line" is our way of touching your life with the call of discipleship, to be fishers of men, carriers of the Gospel.

Richard

Under the leadership of Susan Moore, the Junior Class prepared an order of worship for Sunday morning March 11, 1979. These young people--Rhonda Shaw, Tanya Page, Larry Page, Mac McDowell, and Mark Boone--wrote the Prayer of Confession and the Creed* for use that morning. Five sanctuary banners were also made by this class. The following article describing these banners was written by Tanya Page.

The church calendar divides our Christian lives into seasons of waiting, rejoicing, and even mourning. To better remind us of the importance of these seasons in our lives, the junior class, led by Susan Moore, began the project of creating banners for the sanctuary as a visual representation of each of these seasons.

The church year begins with Advent. It is a time of waiting and preparation for the coming of Christ. The white circle represents the Earth. The cross stands over it as a symbol of Jesus coming to save the world. During Advent we are reminded of Christ coming to Earth as we see the cross encircling the representation of the Earth.

The banner for Christmastide is on a purple background to symbolize the majesty of Christ. The white angel is the sign of purity and divinity. She carries a trumpet to proclaim the good news.

Epiphany honors the meeting of the Magi with the baby Jesus. The three Wise Men are pictured as they head toward the star. It is white to symbolize Christ's divinity and purity.

The banner for the Lenten Season is purple again to symbolize the majesty of Christ in his humility. The crown of thorns and the three nails are a reminder of the mourning of the church and serve as a spiritual preparation for the coming resurrection.

The banner for Eastertide is white to symbolize victory. This lamb represents Jesus Christ as he carries the Christian Flag to lead his followers. The letters below are the Greek initials of Jesus Christ.

Each of these banner was put together with love and care not



only to beautify our church, but, more importantly, to be a reminder to us of our relationship to God throughout the entire year.

RAIN! RAIN! Go away, come again another day. . . On one hot, sultry August afternoon, the people were gathering at the church bringing their cakes, cookies, and unfrozen ice cream for an evening of socializing and fun. The men were "churning" the freezers to make this refreshing cool treat when one of the ladies felt a drop of RAIN. . . then more rain. . . then a downpour! Those eleven freezers, full of ice, salt, and partially frozen cream, were rushed to the basement to be finished. Eventually the ice cream was frozen to a yummy dessert and served to the sweltering crowd. Even though the rain didn't go away, the evening was still enjoyed by all the folks who attended.



Camp Springs always enjoys her visitors, or shall we say, almost always. On several occasions there had been signs of visitors to the church grounds. These visitors the church members were not happy to see. There appeared in the board minutes this message: HOGS in the cemetery again. . . cemetery committee take care of those hogs! The matter was settled; no country ham or bacon was ever received from those "visitors."



Three of Camp Springs' members "went to the Father's house" during Richard's pastorate: Mr. Will Shaw, Mrs. Naomia Williard (buried at Gilliam Church in Alamance County--Camp Springs received two thousand dollars from her inheritance), and Mr. Bill Brannock**

Because of the need for repairs and because it was outdated, the old oil furnace was replaced by a more economical gas furnace. To add to comfort of the parishoners, the church was also central air-conditioned. James Heating Company of Mebane installed these conveniences in the church at a cost of seventy-five hundred dollars.

Unlike the members of yesteryear, the members now worship in a more

comfortable atmosphere, and the ladies have finally thrown away their pictured, cardboard fans.

The warm, cozy days of winter and the cool, pleasant days of summer have been provided by two dedicated men. For many years William Shaw visited the church every Saturday night to make sure the church would be warm for Sunday services. At the present time, Ernest Paschal is "the keeper of the thermostat." (Give these two gents a handshake and a word of thanks!)

Other improvements to the church building have been the installation of aluminum siding, contracted by Terry Paschal; the covering of the sanctuary windows with glass panels, work done by Darryl Massey and others; the erection of a fire escape (The fire escape was purchased from Duke Power of Burlington. With the expertise of Kenneth Walker, Eugene Page, G.W. Walker, Jr., Pete Keck, and others, this safety feature was a welcomed addition to the church) Also, Ernest Paschal constructed the addition to the choir area--so the front row of the choir would not fall off!

The 1980's became a challenge as every lay person was asked to reach out to someone and win that individual to Jesus Christ. This evangelistic program of EACH ONE REACH ONE did not cause any new individuals to become active for Christ in Camp Springs. Another program that Camp Springs shared with other churches across the southern part of the United States was PROCLAIM THE WORD. This evangelistic thrust was a plan to make every "local church become a functioning center of evangelistic ministry." During this time, the ministers exchanged pulpits, and the Reverend Dan Forbes from Goldsboro came to the Burlington Circuit to proclaim the Word.

On a windy March morning during the Sunday school hour, over thirty

persons walked down the aisle to be congratulated by the superintendent Tony Stanley as he recognized them for having perfect attendance in Sunday school. (Mrs. Ethel Shaw, a member of this church with twenty-two years, claims the longest years of perfect attendance.)

On Sunday December 14, 1980 at twelve o'clock, all the eyes were focused on the huge, undressed cedar tree that was standing in the sanctuary. This was the day that Richard had set aside for the "dressing" of the Christmas tree. After the worship service, all the families gathered around this aromatic tree and hung their gifts of decoration upon it.



In January of 1981, a special moment took place in the life of David Vernon. With his parents and scoutmaster present, David was presented the highest award of cubscouting which is the Arrow of Light Award.

On May 3, 1981, another first appeared in the life of Camp Springs. Susan Moore, the first woman at this church was recommended by the charge conference as a "fit and proper candidate for the ordained ministry."

Richard had preached many thought-provoking sermons while at Camp Springs and upon his leaving one person commented that "his sermons gave me such inspiration for the week ahead, and I could apply them to my everyday living."

Richard left Camp Springs with this message:

It is all too easy to allow nostalgia to reign at a time like this. Today must rest upon yesterday for support, but it has to be the launching pad for tomorrow. That summer day in June, 1978 seems in the distant past from some angles, and yet from others it seems only yesterday. Hopefully we can look back now and see how God has guided us step by step. There are memories and experiences within my heart that thieves cannot steal and time cannot erode. When I consider how our lives have been entwined and how we have shared in toil, struggle, courage, and love, I am overwhelmed by a sense of thanksgiving. I shall always live as an indebted person to these congregations. What a joy to have been your pastor these three years! In more ways than one I take more away than I brought. Our churches move into another significant stage of their lives

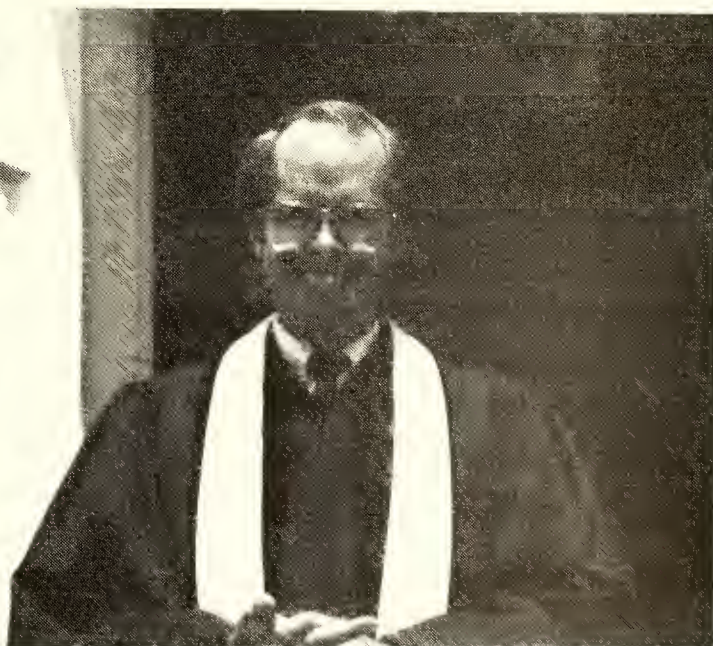
in history. It will be a time in which what we have shared built will be tested. I know that you will measure up admirably. Just surround your new parsonage family with the love and support that you have given me, and that is more than sufficient.

Accept my deep and abiding thanks for friendships begun and labors shared. "Be steadfast. . . always abounding in the work of the Lord." My personal word to each of you is found in Phillipians. 1:3 (I thank God upon my remembrance of you.)

Richard added six new members to Camp Springs and now resides in Charlotte, North Carolina. This one statement concerning Richard could be said by every member of this congregation: during his pastorate on the Burlington Circuit, Richard showed an equality toward all the families of the congregations!

* See Creed - facts and figures

** Brannock - see Celebration of Life Memories



Reverend Richard Brunson

June 1981 - 1983

It's June once more, and the North Carolina conference is starting her juggling act again. The ministers and the parishoners are anxiously awaiting the new ministerial appointments. Upon learning his appointment would be the Burlington Circuit, this minister gathered his family together and headed for the community of Camp Springs to get a quick look at the church. They found Camp Springs Church, stepped out of the car, inspected the church and its grounds, turned to walk back to the car, and there they met one of the members--surprised they were!! They were visiting the black Camp Springs Church. After explaining their plight to this gentlemen, John and family traveled down the road a few yards and found the "church of their dreams." John, Lula, Darlene, and Jimmy returned home to pack, happy in the decision of being sent to this circuit.

On Wednesday night after moving into the parsonage, John, Lula, Darlene, and Jimmy enjoyed an ice cream social with the choir members, and Darlene joined the church choir.



One Sunday after church services, the Olive family was honored with a picnic lunch. John had mentioned that his favorite foods were fried chicken and banana pudding. You would have thought the ladies of Camp Springs owned chicken farms and that they had banana trees in their yards by the amount of birds and pudding that were on the tables. John laughed and "danced" around the table, delighted to see the abundance of his favorite foods. He said, "If I don't get full today, it will be my own fault." Dinners were held almost every fifth Sunday, and there was always plenty of chicken and banana pudding (think John would tell whose was best? No. . .he just smiled and said, "It's all go-o-o-d!")

In his two years at Camp Springs, John was very considerate of the leaders of the church, especially the musical leaders. For practice, John made sure the hymns were presented to the choir on Wednesday night prior to Sunday services (only twice were the choir and the organist unprepared for the Sunday service). John suggested that the church have fifth Sunday singings. At this time, the congregation along with the choir sung many old familiar hymns. To be shared with the shut-ins, John recorded these services and others on his portable am/fm cassette recorder. (Many shut-ins told this writer how much these services, as well as the sermons, meant to them.)

On July 19, 1981, John finalized the plans for Susan Moore to enter Duke Divinity School. He also gave her several opportunities to "practice" preaching at her home church. Up until this time, Susan had been the teacher for the Junior Class. One June morning Susan along with her students gathered early at the church for a fun-filled Sunday. This group traveled to Durham, North Carolina for a visit to the Duke Chapel.

Camp Springs also participated in the World Hunger program. It was brought to the attention of the church by the pastor that one quarter of the world's population was hungry or undernourished. Hunger banks were distributed to the congregation, and one Sunday was set aside for those participating to place their banks of "pennies" on the altar. There were two members of this church who participated in the 1982 Crop Walk. Patsy and Andela Walker were recognized for their ten mile walk which netted seventy-five dollars for this cause.

With John's invitation, two quartets gave programs at the church. They were the Williamson family of Florida and the New World Singers of Horse Cave, Kentucky. Other musical programs were presented by the



Christianaires of Burlington.

Since the church directory had become obsolete, the decision was made to organize a new church family album. The date was set for Sunday, March 27, 1983 starting at six minutes past twelve o'clock in the afternoon. Every seven minutes a new "mug" would be "shot!" The day started with low, heavy clouds in the sky, and by shooting time, the rain was really falling. However, this did not dampen the people's spirits. . .with umbrellas and raincoats they came to pose for the flashing camera of Bob Burns. By six minutes past seven o'clock pm, there had been fifty-seven families photographed, making a total of one hundred and thirty persons.



John had a good helpmate in his wife, Lula. She often treated the children to gifts she made from cast-a-way items. . .such as little houses made from old Christmas cards. . .filled with little goodies from her kitchen. There was a toddler at Camp Springs who was just learning to talk. He couldn't pronounce Lula's name so he called her "Ollie." This caused an embarrassing moment for one of Camp Springs' members. It seems there were visitors to the church one Sunday morning. This member was going to introduce Lula to the guest. She started, "I would like for you to meet. .uh. .uh. .uh. .our pastor's wife." Afterwards she confessed, "All I could think about was little Jonathan calling her "Ollie," and I knew that was not her name, and I couldn't remember what it was." Sometimes age tells on us. . .doesn't it BAS?



On Sunday night May 29, 1983, Darryl Massey took a giant step in faith as he delivered his first sermon to the congregation. This young man who came to Camp Spring so he could play softball felt the call of God into the ministry and is now delivering many sermons at Oakgrove Baptist Church near Reidsville, N.C.

At the close of John's ministry at Camp Springs, he was presented with a money tree. Tied on with red ribbons were twenty, ten, five, and one dollar bills covering the entire tree.

John's first sermon (1981) was entitled "Poverty that makes rich" (Matt 5:3), and his Homecoming message (1983) was "The church of my dreams." John once said that Camp Springs had truly been the church of his dreams.

Although John had many disappointments on the circuit, his strong faith in God gave him the courage he needed to overcome the hardships. He loved Camp Springs and her people, and it was extremely hard for him to leave the circuit. He left us with this message:

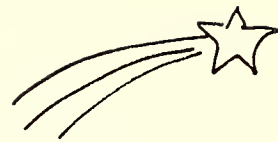
Goodbye. . . To each and every one of you as I prepare to leave our churches. There are so many who need special thanks, so let this reach to each one for all the expressions of love, prayers of strength for the future, and the touching of lives that will continue through shared faith and memories. May God continue to bless each and every household. Our deepest thanks for the love you have shown us during our two years here as your pastoral family. We will miss you more than you will ever know.

John added six new members to Camp Spring during his two years. John Olive and family now live in Hobgood, North Carolina.

* Always in search for his long "lost" natural mother, John located her in Florida after he left Camp Springs. They met at McDonalds in Tarboro, North Carolina. . . the first words he spoke were, "Mother, I love you and have always loved you." They both cried at this first reunion. . . John and family now reside in New Bern, North Carolina.



Reverend John Olive



". . .And Dennis took Joy, his wife, their two children, Aaron and Christina, and all their possessions, and moved to the Burlington Circuit." This Fox family was impressed as they drove onto the Camp Springs Church grounds. By the well-kept church and grounds, they knew that this was "a loving and caring church."

Sunday June 19, 1983 was a day like so many in the life of Camp Springs. A day that the church must "inspect" her new minister. At the appointed hour of eleven o'clock, the minister arrived, and the services began. The organist played the introduction to the first hymn "O For a Thousand Tounses to Sing" and this new minister was setting the tempo faster than we were accustomed to singing it. . .The choir was too slow, and the congregation was even slower, and the organists' hands and feet were flying all over that organ. We were all "given out" as Dennis was reading the scripture from Luke 9: 18-24--"He said unto them, But whom say ye that I am?"--and we were wondering who is this fast singing preacher that the conference has sent to us? (We can almost keep up with him now--at least we don't huff and puff.)

Under the leadership of Dennis, an Advisory Committee to the Council on Ministry was formed. This committee's plan was to spark some interest in a now complacent church and is functioning well.

With Dennis' expertise, Camp Springs now enjoys her first public address system. Dennis, with the help of his father, installed this at a cost of five hundred and thirty dollars. Another first came to Camp Springs under Dennis' leadership--a change in the worship services during the Lenten season. During this time, the musical instruments were silent, the usual offering plates were substituted for simple baskets, and other

altar articles were removed in observance of the sorrow we must feel for the sufferings of Christ. The altar cross was draped in black, signifying the blackest day of mankind.

The dawn of Easter, April 22, 1984 was greeted by darkened, dreary skies which produced a slight chill in the air. Undaunted by this weather, the people came, filled the waiting pews, and sat in anticipation of the chior's performance of the Easter Cantata, ALIVE. At the eleventh hour, the scene in the sanctuary changed from one of sorrow and despair to one of hope and joy as the musical instruments once again resounded their joyful strains. The children, in procession, started this Easter service. . . Patrick Vernon and Christy Walker entered the sanctuary first with the lighted altar candles; following were David Vernon with the brass offering plates, Jamie and Brad Satterfield, Lisa Boone, Josh Thompson, and Donna Troxler carrying the Easter lilies. . . all were placed on the altar in their respective places. The choir, under the direction of Dennis, lifted their exultant voices in heartfelt praise as they brought Jesus ALIVE that Easter day.

Mother's Day 1984 was a special day for one of Camp Springs' senior citizens. Mrs. Claudia Harrison was chosen as the Mother of the Day and was presented with a vase of flowers.

What's all the hustle and bustle???? The dust cloths are flying, the vacuum is humming (so are the bees), the brooms are dancing, the aroma of wax and cleaning agents fill the church. . . and the lawnmowers and weed eaters make their joyful noise as the fragrance of freshly mown grass fills the air. It's homecoming time again!! There were fifty-seven people in attendance for Sunday school on May 20, 1984. (Most ladies were at home cooking.) Joy, the minister's wife, taught the Sunday school lesson for the Christian Workers Class. (The class had competition with

the BEES that morning and met in the sanctuary.)



At the worship hour, the church was crowded with acquaintances coming "home." Dennis chose as his message "The Final Homecoming." (Luke 16: 19-31) As was the custom, a candle was lighted in memory of Mrs. Dewey Somers.



On June 24-July 1, Camp Springs participated in an old-fashioned tent meeting. This meeting, spear-headed by Donald Chester, a former member, was a joint revival with several of the area churches. The Reverend G.W. Hathcock, from Rocky Mount, North Carolina, was the enthusiastic evangelist.

At the 1984 Annual Conference in Fayetteville, N.C., twenty-four new ministers were ordained deacons, and fourteen minister were ordained elders. Camp Springs shared in both of these catagories. Donna Susan Moore was ordained a deacon and Dennis Edward Fox was ordained as an elder.

During the month of August, Dennis aroused the curiosity of the congregation when he printed in the bulletins: "CIA coming to Camp Springs in September." Sure enough the CIA is at Camp Springs. Under the leadership of Paula Brown and Roger Young, the youth between the ages of twelve and fifteen years old are encouraged to attend the meetings. It is the desire of these leaders that the Christians In Action program will build a strong youth program and better prepare these persons to carry Christ into the world.

On October 7, 1984, there appeared this most interesting article in the church bullentin:

Camp Springs Mature People. . . At what age does one become a "Senior Citizen?" 50 years? 55? 60? 65? . . . I don't know. . . I have been teased about it since I was 50 years old--15 years



ago. Can you remember using Kerosene lamps? . . . straw ticks and feather beds? . . . drawing water from the well, or going to the spring? . . . the family drinking water in a bucket with one dipper for all? . . . bringing in "stove wood" for the wood cook stove? . . . the little house back of the big house? . . . trundle beds? . . . and the little "pottie" that was under the big bed? Well, folks, the Council on Ministries has agreed that we older people need to get together for a fun time, talk time--a time for remembering and enjoying the companionship of one another. Clem and I are inviting you to come to our house on October 13th, around 2:30 or 3:00 pm. We will eat supper about 5 pm and you will have time to get home "before dark," if you like, or stay and talk until . . . church time Sunday morning! If you need a ride and have not been contacted, please call me or Eugene Wright or anyone on the C.O.M. Gene Page is chairperson. Eugene is helping to coordinate this project. Please come. Remember, the older you are, the more attention you get. . . and the "younger" people have offered to help get you here. . . so, younger people, you are welcome to come and "wait" on us!

Lib Chatham

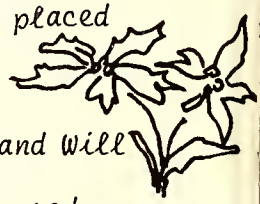
December was a special month in the life of Camp Springs. Two more "firsts" appeared in the church. Saturday, December 1, 1984 at two o'clock in the afternoon the ladies and two gents, Ernest Paschal and Allen Wright, assembled at the church for the "dressing" of the Chrismon tree. Here's how that went!!

The two men finally set the twelve foot plus tree up and asked, "How's that?" The ladies shook their heads in the negative--down came the tree, up the aisle, and out the door these two men stomped with the tree. They sawed it off again, brought it back down the aisle, and set it up once more. In a little disgruntled voice they asked, "Now! How's that?" The heads nodded "yes" and the work began. Seven hundred midget lights were placed on this huge, aromatic cedar tree, and with the addition of the Chrismons* this tree was given a new significance.

As this Chrismon tree welcomed the members that first Sunday in Advent (December 2, 1984), they stood in awe of its beauty.

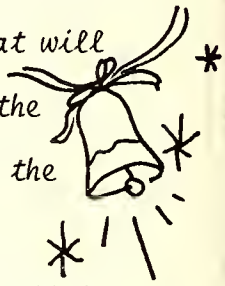
At the performance of their annual Christmas Cantata, the choir introduced their first choir robes. These sixteen traditional, starlite,

chianti (wine) robes with white detachable collars, costing one thousand and five dollars and sixty cents were made possible by the generosity of the members ** of this church. Also at this performance, the six sanctuary windows were set aglow by lighted candles that were surrounded with crystal, hurricane globes given by Patricia and Wilbert Page in honor of their daughter, Lorrie. As has been the custom for many years, poinsettias in memory or in honor of loved ones were given to the church. In December, 1984, under Carlene Smiths' scrutinizing eyes, twenty poinsettias, with their bright red bracts and deep green leaves were placed in the sanctuary.



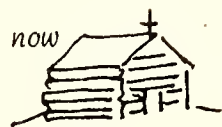
On December 10, 1984, the church celebrated with Donnie, Pam, and Will Roberts in the birth of Charlotte Elizabeth. A vase containing a red rosebud was placed on the altar in her honor.

It is winter now, and there is a different feeling in the air even though the days are unseasonably warm, and at Camp Springs the year 1984 is drawing to an end. Gone are the melodies of Paul and Teri Talley; gone is the Young Adults' barbecue dinner with its night of gospel music--performed by Joe Matkins' ensemble, the Promise, Donnie Chester, Mary Beth Underwood, and Robert Wright--and gone are the strains of Silent Night, Holy Night. Let us hold dear this year of 1984--a year that will not come again in the life of Camp Springs Methodist Church. At the June 1985 conference meeting, a new minister will be appointed to the circuit. . .



In the last ten years approximately forty-one members have been added to the church roll, but the moving away of our youth and the many deaths have been like burning a candle at both ends. In her history, however, Camp Springs can boast of having had five medical doctors on her roll (Dr. James Williamson, Dr. Thomas Ware, Dr. Stephen Ware, Dr. J.M. Mat-

kins, Dr. Linwood Gunn--(from J.A.B. records); also several lay people have gone into the ministry; there are many lay persons who are now contributing to the heritage of this great church.



Time has made many changes; no longer is there a log meeting house; instead we have a magnificent church building. Instead of the class meetings, we have Sunday school and other activities. Instead of once or twice a month worship services, we meet and worship every Sunday. Instead of the Amens and Hallelujahs of yesteryear, we have a subdued quiet hour.

While the personality of Camp Springs may change, with new creeds, new forms of worship, new songs, membership changes, and new ministers, the church itself will abide---God is the same God of our forefathers, and if we earnestly seek Him, we will find Him waiting.

The people of Camp Springs United Methodist Church are faithful, modest, aristocratic, and always ready to lend a helping hand. These people are thankful for their rich heritage. Our hearts swell with pride for the services and sacrifices of past generations, for we do owe them a debt of gratitude that we can never repay.



These are our hallowed memories--Camp Springs United Methodist Church, This is Your Life---past and present. Now into the future we steadfastly march looking forward to even greater things!!

Lugene Walker Wright

- * Chrismons - ornaments of Christ & monograms; usually white for purity and gold for kingship of Christ. Sixty ornaments were made by Camp Springs ladies at a cost of one hundred dollars.
- ** Choir robes - see list in facts and figures

GLIMPSES THROUGH 1985

The new year started with a note of disappointment with Dennis' announcement that he would be leaving the ministry in June. The church took on a "no care" attitude and the ministry of the church almost came to a standstill. The budget for this year was nineteen thousand, two hundred and ninety three dollars and forty five cents, an increase of nine hundred and sixty dollars.

In February, Onie Underwood Chrismon's battle with cancer was ended. She was buried in the church cemetery on Valentine's Day. As is the custom on Homecoming day, a candle was lighted in her memory. The flowers at the pulpit were placed there by her grandchildren Randy, Sissy, Lenora and Jeffrey.

On March 10, Robert Wright presented to the church a program of slides, pictures and Jamaican artifacts he collected while on a work-mission to this West Indies Island. After a week-end seminar in Yanceyville, N.C., Robert was certified as a lay leader of Camp Springs and has delivered two sermons.

Two weddings were performed at Camp Springs this year: Miss Donna Chester to Mr. Danny Hyler of Milton, N.C.; Miss Paula Brown to Mr. Roger Young of Yanceyville, N.C., Mr. Jon Chester and Miss Christy Short of Burlington, N.C. were married in the home of his parents, Don and Mona.... Mr. Darrell Boone and Denise Eastwood of Reidsville, N.C. were married in Reidsville.

In April, the choir presented to Camp Springs and her sister church, Bethel, an Easter cantata entitled Hallelujah for the Cross. Twelve Easter lilies adorned the church for this occasion.

A walk-a-thon to raise money for a beach trip was sponsored by the teenagers. Because of the tremendous success these youngpeople enjoyed a fun-filled time at the cottage of M^tzy and Cecil Page in Emerald Isle. They were chaperoned by Paula and Roger Young.

Two new members were added to Camp Springs under Dennis' leadership, Tony Combs and Roger Young. Dennis also christened Ashly Dawn, infant daughter of Sharon Stanley. Also born to church families were Dustin Alan, son of Lenora D. and Alan Wrenn; Justin Neal, son of Doris P. and Neal Williamson...red rose buds were placed on the altar in honor of these infants.

In June, Reverend Tommy Evans, his wife Mary Beth and baby daughter Leslie moved to the Burlington Circuit. His first sermon was entitled First Impressions. After a few weeks, Tommy baptized Mr. Early Stanley into God's family and he became a member of Camp Springs.

On September 1, nineteen persons were awarded perfect attendance pins by the Sunday school superintendent, Cyrus Vernon. Frances Barts received one for twenty eight years and Mrs. Ethel Shaw for twenty three years.

The ladies of the church sponsored a craft and bake sale and approximately four hundred dollars was made at this event.

An appreciation dinner was held for Tommy and Mary Beth on Sunday, October 13.

The parsonage was given a face-lift when Terry Paschal covered the trim with aluminum siding.

Mr. and Mrs. Paul Shaw, who were married November 16, 1935 celebrated their fiftieth wedding anniversary at the church on November 17th.

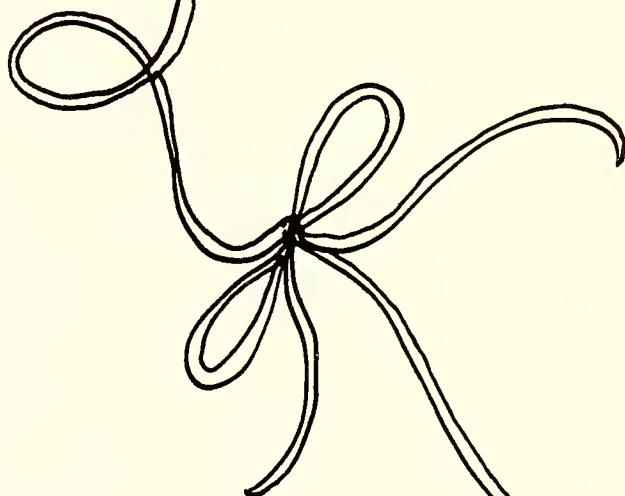
Under the leadership of Jean Troxler, the children meet twice a month for choir practice. They enjoy learning new songs and presenting them to the congregation.

Under the direction of Robert Wright, the Camp Springs Choir presented their annual Christmas Cantata, Carol of Christmas.

As Tommy leads us into 1986, may all our dreams and aspirations be fulfilled and may we all look to God for guidance.



The Ties That Bind...



A COMMUNITY OF WOMEN
with
the help of the men

"Who can find a virtuous woman? For her price is far above rubies.
She stretcheth out her hand to the poor; yea, she reacheth forth her
hands to the needy." Proverbs 31: 10, 20

In the mid-nineteenth century, the women of the Methodist Church saw people poor, uneducated, hungry, and needing doctors. These women wanted to do something about these conditions, but the church leaders failed to see the need that these ladies saw and felt. So these ladies banded together and formed their own societies. These missionary societies which organized around 1878 became a hard task for these women, for their role was not one of speaking or working outside the home -- most of the men thought the women belonged in the home!

However, these ladies persevered, and through the latter half of the nineteenth century and into the twentieth, the missionary societies grew and expanded. Ladies were recruited as missionaries and sent to serve in mission projects in the United States and around the world. There were those ladies who chose to remain at home, to pray, to study, and to raise money for support of the missionaries in far off places.



Through the years the societies have grown and changed, but the women have had to struggle to keep the programs they founded. In 1940, the name of the societies was known as Women's Society of Christian Service (WSCS).* With the merging of the Methodist Church and the Brethern in 1968, the United Methodist Church was formed. The WSCS also had her name changed to United Methodist Women (1972) whose purpose is:

to know God and to experience freedom as whole persons through Jesus Christ; to develop a creative, supportive fellowship; and to expand concepts of mission through participation in the global ministries of the church.

from the Book of Discipline 1972

Camp Springs has "organized" many societies. The first record of a society at Camp Springs was recorded July 20, 1882: "missionary societies were organized at Yanceyville and Camp Springs (V.A. Sharpe). In 1929, L.V. Harris recorded: "the ladies of Camp Springs plan organizational meeting of a missionary society." Later he writes, "Our missionary societies are still functioning. We feel that they are doing a valuable piece of work. It is encouraging to know that we have these fine women organized and bear perhaps more of the burden."

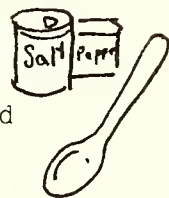
In 1935, H.E. Lance records: "There has been a new Woman's Missionary Society organized since last quarterly conference at Camp Springs making four on the charge." In 1936, with Mrs. Barbara Garrison as president, these ladies met once a month on Friday afternoons in the homes. Years later they changed their meetings to nighttime. They opened their meetings with a song, prayer, and a spiritual life reading. As each member's name was called, she responded with a Bible verse and her twenty-five cent dues. 1936 conference minutes reveal that there were fifteen members. . .working nicely together. . .had a Bible study. . . two subscriptions to THE WORLD OUTLOOK. . .gave six dollars and seventy-five cents on furniture for the parsonage. . .sent one hundred and seventy-five Octogan soap coupons to the orphanage. . .and planning other work. This group of women carried on much Christian work in the church and by 1952 had increased their membership to twenty-eight members. They supported foreign missions in India, Africa (sent money for refrigerator, chairs, and a microscope and surgical supplies), and Japan as well as at home. They observed the "Week of Prayer," read The Methodist Woman and World Outlook magazines, supplied the Upper Rooms, started selling Happy Hame flavoring (minute notes, 1952: please order flavoring--the ladies soon will be making cakes for Christmas),



had book studies, made sunshine baskets, and visited the shut-ins. They also collected used garments and magazines to be sent to the institutions (1953 minutes). They even talked about buying a clock for the "old folks' home."



In the 1950's, these ladies were making plans to carpet the church, and this was a tremendous task for them to undertake. They initiated many projects* to make this possible. In October, 1953, five hundred, forty-seven dollars and thirty-four cents had been raised toward the purchase of this rug. The ladies had several more hundred dollars to raise before they could purchase their carpet. They said, "We will have to wait until after the stew and see how we come out before ordering the rug." . . . "About the stew, will someone bring the water and containers? Jessie, will you bring the salt, pepper, and sugar? And somebody will have to bring the wood." (minutes of Ethel Shaw)



Sometime after August, 1956, the rose-colored carpet was purchased from Morrison and Neese of Greensboro for seven hundred and thirty dollars and twenty-five cents and installed in the church.

The men are usually co-operative with the ladies in any project they try to do as long as it is not to the extreme. It seems this rug business had gone to the extreme because some of the men had to chauffeur their wives to the monthly meetings, and the discussion of the rug caused the meetings to drag on. The men caused a disturbance that brought this comment from the president: "We had better tell the business as quick as possible tonight. If we don't, the men-folk will be blowing the horns as they did at the last meeting." Enough is enough.

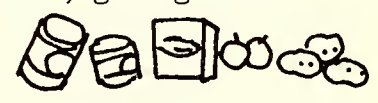
On April 10, 1959, two of the MYF girls presented a program to the

WSCS. Bonnie Page Thompson read a child's creed, and Janice Rice Vernon read a story to all the ladies.

In 1970, due to the lack of attendance, the WSCS was dissolved. In November, 1975, there appeared in the church bulletin this message: "All of those ladies interested in a Woman's Organization at Camp Springs come to the church for a meeting concerning this at seven thirty Thursday night."

These ladies re-organized and now meet the first Monday night of each month. The officers of the club serve in their respective positions for two years.

In 1977, under the leadership of Mitzy Page, the ladies were instrumental in placing the red, pew Bibles (\$3.70 each) in the sanctuary. "These Bibles bear a testimony to the dedication of these ladies of the church," said David Lewis. This group of ladies is mostly involved in home missions, sharing God's love in the community or wherever there is a need. Some of their community and church projects include: collecting clothing for a clothes closet, making sunshine baskets for shut-ins or the needy (baskets made and decorated by Mildred Combs), sending many get-well and sympathy cards, placing rosebud vases on the altar in honor of new babies born in the church, having pantry showers for new brides, baby showers for expectant mothers, honoring the mothers and fathers on the special days, sponsoring a child through World Vision, supplying the Upper Rooms for the church families, giving love offerings and always "pounding" the minister's wife.



Some of the money-making projects include preparing meals for the Farmer's Club and the Cherry Grove Ruritan Club, selling get-well cards, Happy Home flavoring, dinner napkins, knives, and mace protection sprays, and there have been many yard, craft, and bake sales.

In 1982, the entire church rallied around the ladies as they endeavored to have new carpet installed in the church. A committee consisting of Bonnie Thompson, Sissy Saul, Patsy Walker, Cheryl Massey, and Evelyn Smith was appointed to investigate the prices and qualities of carpets. A decision was made to purchase the carpet from Jeffries of Burlington. The cost of this carpet would be four thousand, two hundred and seventy dollars and ninety-six cents. The members of the church were asked to buy one square yard at twenty-two dollars a yard. (This time there were no horns blowing outside the homes) Talk about faith -- this committee could not believe the response!

To prepare for the installation of this carpet, the interior of the sanctuary and vestibule was given a new coat of paint. The green velvet chairs in the vestibule were re-upholstered by Evelyn and Lacy Smith so they would match the new color scheme. By July of that year the beautiful, plush, rose carpet was installed, and the committee reported that the carpet was paid for.



The highlight of the Christian year is the ladies' Christmas party. After finishing a covered dish meal, the anticipation mounts as the best-kept secret of the year is about to be revealed. With the exchanging of the gifts, each member learns who her "secret sister" has been throughout the year. The invited guests (the ladies' class) also receive gifts from this organized group.



This community of women, with much help from the men, is a creative, supportive fellowship who give of themselves, pray for one another, and are deeply concerned about their fellowman. They believe that the Lord has work for them to do, and they will undertake any project and go to any length to make this possible.

Their utmost desire is to meet the spiritual and physical needs of the church and the church community.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

"Woman's society of Christian Service." Why do we have that long name? Wouldn't a shorter one do just as well?

The Methodist woman smiles proudly and says, "That name tells what we really are."

WOMAN'S: Not women because the emphasis is on the individual woman - her spiritual growth, her contributions of prayer, services and gifts.

SOCIETY: A friendly group where age or special interests or economic situations are of no concern. A common love of God and His work draws the members together and impels them to share their fellowship.

CHRISTIAN: One of the primary purposes of this society is to develop the spiritual life. It overlaps and undergirds the fellowship and all that is done in the way of service.

SERVICE: A second purpose is to serve one's own church and society through local church activities; a third, to serve our neighbors in our community and in the world community through Christian Social Relations; and a fourth, to understand and support the projects of the Woman's Division of the Board of Missions of the Methodist Church.

Could you say it in fewer words than WOMAN'S SOCIETY OF CHRISTIAN SERVICE?

JUST SUPPOSE

Suppose the membership of our Woman's Society of Christian Service were limited to 500 of our best members --
WOULD YOU BE IN OR OUT?

Suppose you had to run for Woman's Society of Christian Service as a candidate runs for office --
WOULD YOU WIN OR LOSE?

Suppose your membership were good for one year only, and that re-election depended on your Christian service and discipleship --
WOULD YOU BE RE-ELECTED?

Compliments of Ethel Shaw

THE BIBLE STUDY

"For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope." Romans 15:4

As we look at our lives, we see many needs that need to be fulfilled -- happiness, love, security, peace of mind, good health, and many others. The greatest need we will ever have is to know more about God. In our busy world it is easy to neglect God and not read or study His Holy Word. The Bible says, "Taste and see that the Lord is Good." (Ps. 34:8) The Lord seeks us, and we must seek Him.

In 1970, a small group of people of Camp Springs had the desire to seek more of the Lord. Under the leadership of Allen Ridenhour, a share group was initiated. At this time, these people could share their joys, sorrows, burdens, and ideas with one another. This group of people was known as The Share Group and met weekly in the homes of the members.

This continued for several years but gradually dissolved.



In 1981, the people again expressed the desire for a share group or Bible study. Richard Brunson reorganized, and at this time the name Bible Study was chosen. The first meeting was held Thursday, February 5, 1981 at Mrs. Linnie Boone's home at seven o'clock in the evening. Everyone was encouraged to come and bring a friend and their Bibles. This Bible Study started with the Gospel of Mark and is continuing through the Bible. At these meeting there is reading and discussion of the scriptures and what they mean to each one as they apply them in their daily lives.

Richard led these studies for a while. Soon, however, Evelyn Smith assumed the role of leader. She continued to teach until 1983 when she was assisted by the pastor Dennis Fox. At the present time Donald Chester is the leader.

Often times there is much sharing in this group, but there are also times of quietness. How rare it is to find people quiet enough to hear God speak.

At the close of each meeting these twelve to fifteen people hold hands for prayer, and a tremendous bond is felt among them. They uphold Camp Springs unto the Lord and pray for growth and success in her endeavors. They pray that this church as well as others will be lighthouses in the community shining forth the truths of God.

Seeking the Lord through His word is a challenge that we can undertake with great expectation. The average word in the Bible contains but five letters. Many of these short words are full of the deepest meaning and worthy of much study. Some of these are: grace, peace, faith, saved, serve, glory, and Jesus. God wants us to know Him!

Our greatest need is God. Seek Him above all else. He will fulfill our every need.



appeared in March '85 Fishing Line

MUSICAL NOTES

"like music for the Lord to hear!" --St. Francis of Assisi

For centuries Christians have been a singing people, from early chants of scripture to singing the beloved hymns of Charles Wesley and even to music written in our time.

Music is a vital part of the ministry of the church. Before the musical instruments were placed in Camp Springs, the singing was led by either a male member or the pastor. The first song leader of record was Joseph Windsor followed by Thomas Garrett, Susan Norman, A. D. Madren, Capt. E. D. Paschal and Mrs. Bettie Boone.

The first known musical instrument at Camp Springs was a foot-pumped organ purchased in 1896. The inheritance from I. B. Siddle of Bethesda Presbyterian Church made this possible. "The leaders now commenced to stand at the organ and assist the organist . . . some of the leaders were W. R. Routh, E. D. Underwood and J. A. Boone (J. A. B. memoirs). Several of the songbooks used were Living Songs, Triumphant Songs* and Joyful Songs.

The first organist at Camp Springs was Mrs. Minnie Blackwell McKinney. She was described as being a lady of haughty manner and often times chose a child to stand at the organ and fan her as she pumped and played (she lived on Highway 150 near Mrs. Francis Barts). Miss Minnie occupied the organ stool until 1915. Often she was assisted by Mrs. J. Marshall Rice, Lelia Gatewood, and J. P. Farlo.

On June 16, 1923 it was voted unanimously by the board to purchase a new piano. A Hackley piano was purchased and Miss Jessie Brincefield (1915-1923) was one of the first ladies to play this instrument. The piano is in the Cherry Grove Ruritan building. Others who performed this service were: Mrs. Lonra Underwood (1928), Miss Ila Matkins Terrell, Mrs. Hester City, Miss Mary Boone (Simmons), and Margaret Shaw Foster.

During the early twenties, the Camp Springs choir was known over the county for their superb singing. Under the leadership of Professor Walter Routh this choir traveled to many area churches to perform as far away as Vanceyville and won numerous banners for their excellency. Sopranos were: Laura U.



Wrenn, Onie U. Chrismon, Jessie Brincefield, Virdie B. Ogburn, Daisy Gwynn, Exie H. Nunn, Willard Routh. Altos were: Eula U. Boone, Bettie U. Page, Ollie and Vera Routh. Tenors were: J. A. Boone, Russel Underwood, Boyd Underwood, Arvil Hunt. Bass singers were: Ed Underwood, Carl Boone, Holt Underwood, and Will Shaw. The pianist for this group was Mrs. Ila Mathkins Terrell. It was said of Mr. Routh, "If we sung the wrong note Mr. Routh would call us down in front of everybody . . . so we tried to sing it right." (Mrs. Bettie Page memories).



Mrs. Mary Boone Simmons remembers when she joined the choir, "As a little girl a friend and I were sitting on one of the pews talking. Mr. Routh heard us and said, 'If you can talk you can sing so get up here' . . . that's how I started."

Mr. Jimmie had led the singing for many years and when the new church was completed, he turned this position over to Mr. W. H. Brannock. Mr. Brannock's thirteen-year-old daughter Peggy assumed the responsibility of the pianist.

Soon after the move into the new church, a spinet Hammond organ* was donated to the church, and Peggy had to master this new adventure. Mr. Jimmie remained in the choir for many years, singing in his tenor voice the praises of God.

Often during the winter months the choir members met in the homes of the choir members . . . many times with Miss Jessie Brincefield and Exie Hunt Nunn. Exie had a good musical ear and after practice at her house she would often play "a little boogie" for those who lingered around the piano.

Many times the pastor would offer his assistance to the director. Joe Daniels was one of these pastors and brought a new musical term to one of the members. It seems Joe had explained that a particular song should be sung in UNISON . . . the choir member misunderstood and thought Joe said "to be sung with EUNICE . . . the member exclaimed "Who is Eunice?" This is said to have broken up choir practice that night.



Camp Springs has been fortunate in that she has had many fine musicians. With words of encouragement and praise from Mr. Brannock, many young girls gave of their time and talents until they were married and left church or went to college. There was always another young lady to assume the responsibility and fill the vacancy -

After Peggy B. Wright left the church in 1954 her position as organist was followed by Rachel Walker Boone (1954-1960), Karen Smith Mathkins (1960-1964), Mary J. Shaw Ham (1964-1971), Vickie Somers Martin (1964-1969), Deborah Wright Mann (1971-1976).

Mr. Brannock served as the musical leader until December, 1975. At that time, because of poor health, he passed his duties to Lugene Wright. With the death of Mr. Brannock** in March of 1980, many memorials were received. Because of his dedication to the choir, the family requested that the money be used toward the purchase of a new piano. The United Methodist Women raised enough money to make this request possible. A Kawai piano, costing approximately two thousand dollars, is now positioned in the sanctuary in loving memory of Mr. Bill Brannock.

In 1982, Pastor Olive presented to Jean Troxler and Lugene Wright and all the members of the choir a fish-shaped lapel pin to show his appreciation for their contribution to the musical ministry of the church.

The nineteen member choir, comprising of members ranging in age from twelve years to eighty now meet at the church every Wednesday night for practice. For fellowship and fun, birthday parties are also held once a month honoring those who have had their special day in the month. Those in the choir are: Ernest and Edna Paschal, Fred and Carlene Smith, Kelly Smith, Cecil and Tanya Page, Cyrus and Patrick Vernon, Jennifer Thompson, Jean and Maria Troxler, Mrs. Ethel Shaw, Barbara Page, Frances Barts, Lib Chatham, and Allen, Lugene and Robert Wright.

Since September 1976 Jean Troxler has served the church faithfully as the church organist with Misses Tanya Page and Jennifer Thompson as her assistants.

The Cokesbury and Methodist Hymnals* are used as an aid in the worship services.

The choir is very appreciative of the support they receive from the congregation and ministers as they render their message in song through anthems, cantatas, and old familiar hymns.

"Serve the Lord with gladness come before his presence with singing"
--Psalms 100:2

*See Memorials

**See Memorials

A Little Child Shall Lead Us

"Remember your Creator in the days of your youth.
Ecclesiastes 12:1

In retrospect, time is brief, but remembering the children is keeping their unforgettable moments of yesteryear that we cherished with them. The youth of 1935 are remembered as organizing an Epworth League* at Camp Springs. These twenty-nine young people banded together to deepen their faith and build a strong Christian character. In 1941 the name of this organization was changed to Methodist Youth Fellowship. Through the years this organization has been active in church affairs. In the 1950's under the leadership of Mrs. Maudie Combs, they raised enough money to erect the church's bulletin board. They have painted Sunday school rooms, painted the parsonage, and many other tasks. In recent years they have held car washes, bake sales, and wood choppings to support some of their projects. Because of the lack of leadership and attendance, there has been no organized United Methodist Youth Fellowship at Camp Springs since 1982.

The Vacation Bible School has been a joyous occasion for the children and a busy time for the mother-teachers. Bible School at Camp Springs was started around 1947. A young Duke student named Jarvis Brown assisted the pastor J.A. Johnson in this week-long adventure. Several of the pioneer teachers were: Mrs. Ethel Shaw, Mrs. Elma Mae Brannock, and Mary Boone Simmons. These children learned songs, stories from the Bible, and how to make crafts. This gathering of children was held in the morning hours of summer. However, in recent years the children meet in the late afternoon with the same format that has remained throughout the years. The refreshments, provided by the ladies of the church, are

usually cookies and Kool-Aid. On Friday night the students and teachers are treated to a hot dog supper. The children assemble the following Sunday to "show off" their fuzzy, wuzzy ornaments, plaster of Paris or popsicle stick creations and to share their stories of the week with the congregation.

It seems as though the parents have just finished Bible School when they must start to think about the Christmas program.* This annual happening, directed by a mother, is enjoyed by the adults as well as the children. As each child is transformed into a heavenly angel, a wondrous wiseman, a sleepy shepherd, Mary, or Joseph, the Christmas story is again revealed in child-like faith. What better way to find the Christ-child than through the hearts of children!!! The suspense mounts as the children wait for the man with rosy cheeks and twinkling eyes dressed in the red suit. As Santa strolls in the church, he is watched very closely by the little folk. On one occasion, Santa was almost outsmarted. He found his chair at the front of the church, invited the children to come and talk. . . one little boy, after returning to the pew, told his mother, "I know that is Santa Claus, but he has on my daddy's boots." (Santa that year was Homer Walker.) After Santa has seen everyone, bagged treats are distributed to the congregation.

The children contribute much to the life of Camp Springs. In 1982 they designed a worship service and shared this with the congregation. Those participating were: Jennifer Thompson, Tanya Page, Angela Walker, David and Patrick Vernon, Jenniffer Chester, Mac and Jeannie McDowell, Mark Boone, and Robert Wright.

Once a month the children's choir render their musical talents to the congregation, and at other times, sermonettes are prepared and pre-

sented by members of the church to the children. Two faithful children servants are Christy Walker and Aaron Fox who serve as the church acolytes.

Children are the most wholesome part of the human race. They fill the church and the world with joy and life. As long as Camp Springs can maintain a flame of life in the children, she will not burn out. . . and the little children will lead us!!

* See facts and figures



THE BURRIEL* PLACE

*"Precious in the sight of the Lord is the death of his saints."
Psa. 116:15*

Here the drumbeat started and ended with a small number of British soldiers. These young men so far from home found a final resting place in the beginning history of Camp Springs' little burriel place.

Appearing in the Reidsville Review, October 14, 1962 was the following article written by W.C. (Mutt) Burton.

SOLDIERS BURIED AT CAMP SPRINGS METHODIST CHURCH

*"Legend says Cornwallis camped here and many
British soldiers are buried here."*

Mr. Jimmie Boone gives an account of the legend . . . "old man Jimmy Walker showed me two graves where two of those fellas died and was buried down here . . . it's in the road now. Walker said he saw the graves . . . by two trees . . . the trees have been cut down." Boone adds, "I help dig a grave in 1918 and part of it you would go in with the mattock . . . it wasn't hard . . . part of it was hard. After a while we got to the bottom, and there was what looked like a grave . . . that had been put that-a-way . . . we dug that-a-way . . . went about six inches below where that was dug to . . . there was a little streak of sole . . . we got down and looked . . . it was sole! Well, we knew it was a grave sometime and now I imagine that Cornwallis crowd camped right in there."

Let us look back to that little "burriel" place. Standing cold, but not indifferent, is an iron fence with its straight, non-bending post and rails. This fence was always on duty marking the boundry lines of

this cemetery and protecting its precious contents.

Many years have past. Today, where the iron fence once stood, there is a much larger and attractive cemetery. Many persons have contributed money to a trust fund enabling the grounds to have perpetual care.

Through the years, many people have gathered for homecomings and fellowship. These people have intermingled amongst the flowers, monuments, and unmarked fieldstones of this cemetery, weaving their lives together with those of the past -- those who laughed, loved, walked, rejoiced, and wept at this very place! These people realize that those who rest in the Lord are still a part of Camp Springs today!

We have the inheritance of life, love, laughter, sorrow, and pain in our lives today as did those who have quietly "laid down their burdens." We are all waiting with that eternal hope of reuniting together in God's tomorrow.

* 1907 Church Conference records

Ordered by the church conference that J.T. Ware, J.L. Walker, J.A. Boone, J.F. Somers, R.B. Simpson, and J.O. Simpson be appointed a committee to look after the burying ground and designate places for burriel of the dead.

SERMON IN A NUTSHELL

A man struck a match to see if his gasoline tank was empty - - it wasn't!

A man petted a strange dog to see if it was friendly - - it wasn't!

Another man stepped on the gas to see if he could beat the train to the crossing - - he didn't!

Another man touched a power line to see if the currant was off - - it wasn't!

A man quit going to church and Sunday School to see if he could be a Christian without it - - he couldn't!

And neither can you.

- - copied

Hope to see you in church and Sunday School next Sunday.

appeared in Nov. '84 Church Bullentin

*Facts.,
Figures.,
&
Trivia.*



MINISTERIAL APPOINTMENTS

In early years the circuits were not organized into conferences as the United Methodist Church now is. Hence the list reflects the development of organization into districts and conferences at points I have marked. As part of these changes you will see that the station of church in which you are interested changes districts and conferences during the years. Using the information you sent, I simply followed the names Caswell and Yanceyville through the annual reports to determine the preachers appointed to them. One more item of note occurs in 1845. At that time the southern Methodist churches broke from the northern and formed the Methodist Church, South. Therefore, from 1845 through 1871, the North Carolina conference was in this reorganized institution.

Gregory Strong, research assistant
U.M.C. Archives, Madison N.J.



*Annual appointments from the meeting of the preachers (sometimes called the American Conference):

Caswell:

1783 Peter Moriarty; Jesse Lee
1784 Richard Swift

Organized as Methodist Episcopal Church in December, 1784

Caswell:

1785 Elijah Ellis
1786 Sihon Smith
1787 Terence Burns
1788 Isaac Lowe
1789 Thomas Ware; Henry Ledbetter
1790 Henry Merritt; Simon Carlisle
1791 Enoch George; Henry Hill
1792 Jonathan Bird; John Sproul
1793 F. Killinsworth; Geo.M'Kenney
1794 Francis Parker; Arthur Lipsey
1795 Samuel S. Steward; Wm. Wells
1796 John Weeks; Roger Hancock
1797 Wm. Wilkerson; Wm. Brittain
1798 Lewis Garrett; John Turner
1799 Banister Meador; Samuel Hooser
1800 John Ray; John Gamewell

Organized into districts beginning in 1801

Salisbury District:

Caswell:

1801 Billy Corr

Organized into conferences and districts beginning in 1802

Virginia Conference:

Salisbury District:

Caswell:

1802 Joseph Pinnell
1803 Daniel Ross
1804 Samuel Garrard; Ira Ellis
1805 Ira Ellis; Dempsey Clayton
1806 Thomas Mann; T.Pinnell; B. Duvany
1807 Humphrey Wood; Edward Cannon

Yadkin Districe:

Caswell:

1808 Daniel Kelly; Thomas Shands
1809 John C. Jones; Jacob Hill

Raleigh District:

Caswell:

1810 John Early; Ethelbert Drake
1811 Chas. Callaway; Ewen Johnson
1812 Henry Warren; Jesse Branch

Virginia Conference:

Tar River District:

Caswell:

- 1813 Samuel Garrard
- 1814 Samuel Hunter

Roanoke District:

Caswell:

- 1815 Wm. Elliott
- 1816 Lewis Skidmore

Yadkin District:

Caswell:

- 1817 Wm. Peebles; Eb. W. Ward
- 1818 Allen R. Bernard; Rich'd. Carson
- 1819 Amos C. Treadway; John Lattimore, after 6 months
- 1820 Lewis Kimball; John Thompson
- 1821 William H. Starr
- 1822 Russel B. Foster
- 1823 Russel B. Foster
- 1824 Joakim Lane
- 1825 Joshua Leigh
- 1826 George Stevens
- 1827 William Holmes
- 1828 Benton Field; Abram Penn
- 1829 Benton Fields
- 1830 John Watson
- 1831 Benton Fields
- 1832 G.W. Dye
- 1833 G.W. Dye
- 1834 William Anderson
- 1835 William Anderson
- 1836 Peter Doyld made P.E.
- 1837 John Hawk
- 1838 John Hawk
- 1839 John Hawk

North Carolina Conference:

Danville District:

Caswell Circuit:

- 1839 Jehu Hank
- 1840 Jehu Hank, supply; John A. Miller
- 1841 Henry Speck
- 1842 Henry Speck; Addison Lea, supply
- 1843 Alfred Norman; Nathan H.D. Wilson
- 1844 James L. Nicholson; Richard R. Dunkley

Organized as Methodist Episcopal Church, South, in 1844

North Carolina Conference:

Danville District:

Caswell Circuit:

- 1845 James L. Nicholson; A. Lea, supply
- 1846 Robert P. Bibb; Lemmon Shell
- 1847 R.P. Bibb; W.W. Nesbitt; Addison Lea, supply
- 1848 James Reid; Lafayette W. Martin; Addison Lea, supply

North Carolina Conference:

Danville District:

Caswell Circuit:

- 1849 James Reid; W.W. Albea
- 1850 Addison Lea; J.J. Hines
- 1851 Wm. M. Jordan
- 1852 William M. Jordan; Francis H. Baring
- 1853 William Carter; William A. Brame

Yanceyville:

- 1854 Thomas S. Campbell
- 1855 James P. Simpson
- 1856 James P. Simpson
- 1857 John W. Lewis

Greensboro District:

Yanceyville:

- 1858 John W. Lewis
- 1859 William Barringer
- 1860 Thomas P. Ricaud
- 1861 Thomas P. Ricaud
- 1862 P.J. Carraway
- 1863 Paul J. Carraway
- 1864 R.G. Barrett
- 1865 appointments not listed this year
- 1866 R.G. Barrett
- 1867 Lemon Shell

Hillsboro District:

Yanceyville:

- 1868 Lemon Shell
- 1869 Lemon Shell
- 1870 Lemon Shell
- 1871 S.V. Hoyle
- 1872 S.V. Hoyle
- **1873-74 John Tillet
- 1875 John W. Jenkins
- 1876-79 L.H. Gibbons
- 1880-83 V.S. Sharpe
- 1884 R.G. Barrett
- 1885 R.S. Barrett
- 1886-87 J.D. Buie
- 1888-90 L.E. Thompson

North Carolina Conference.

Durham District

Burlington Circuit

- 1890-91 D.L. Earnhardt
- 1892 J.E. Underwood
- 1893 A.L. Ormond
- 1894 J.R. Newlin
- 1895-97 J.M. Rice
- 1898-99 R.F. Taylor
- 1900-02 J.R. Stanford
- 1903 L.M. Brower
- 1904-07 S.F. Nicks
- 1908-11 C.O. Durant

1912-14 W.J. Hackney
 1915 F.B. Noblett
 1916-19 W.F. Galloway
 1920 T.F. Higgins (first student)
 D.M. Sharpe last 5 months
 1921-22 D.A. Petty
 1923 Lindsay Frazier
 1924 W.R. Hardestery
 R.G. Overton last 4 months
 1925-26 R.A. Bruton
 1927-31 L.V. Harris
 1932-35 H.E. Lance
 1936-39 L.L. Parrish
 1940-43 M.C. Ellerbe
 1943-45 C.A. Johnson
 1945-47 J.A. Johnson
 1950-53 H.A. Chester

North Carolina Conference

Burlington District

Burlington Circuit

1953-56 Paul Browning
 1956-57 J.B. Hurley
 1957-60 J.E. Wood

Shiloh became a station church . . . Mount Vernon dissolved

1960-63 J.C. Daniels
 1963-67 Fred Pierce
 1967-70 Jim Allred
 1970-74 Allen Ridenour
 1974-78 David Lewis
 1978-81 Richard Brunson
 1981-83 John Olive
 1983-85 Dennis Fox

* Commission on Archives and History of the United Methodist Church
Madison, New Jersey

** J.A. Boone and Historical committee records

A PRAYER FOR MY PASTOR....

O Lord, let me be a pillar of
 strength to hold my pastor up,
 and not a thorn in his flesh to
 sap his strength, nor a burden
 on his back to pull him down.

Let me lift his hands without
 placing shackles around them.

Let me give him help that he may
 devote more time to working for the
 redemption of others and less time
 in gratifying my vanity.

Let me work for him as the minister
 of all the members and not compel
 him to spend precious time bragging
 on me.

Let me strive to be happy as he
 serves me less and others more.

A-men.

--submitted.

May '85
 Fishing Line

Carron, Lester J. The Revolutionary Era 1760-90

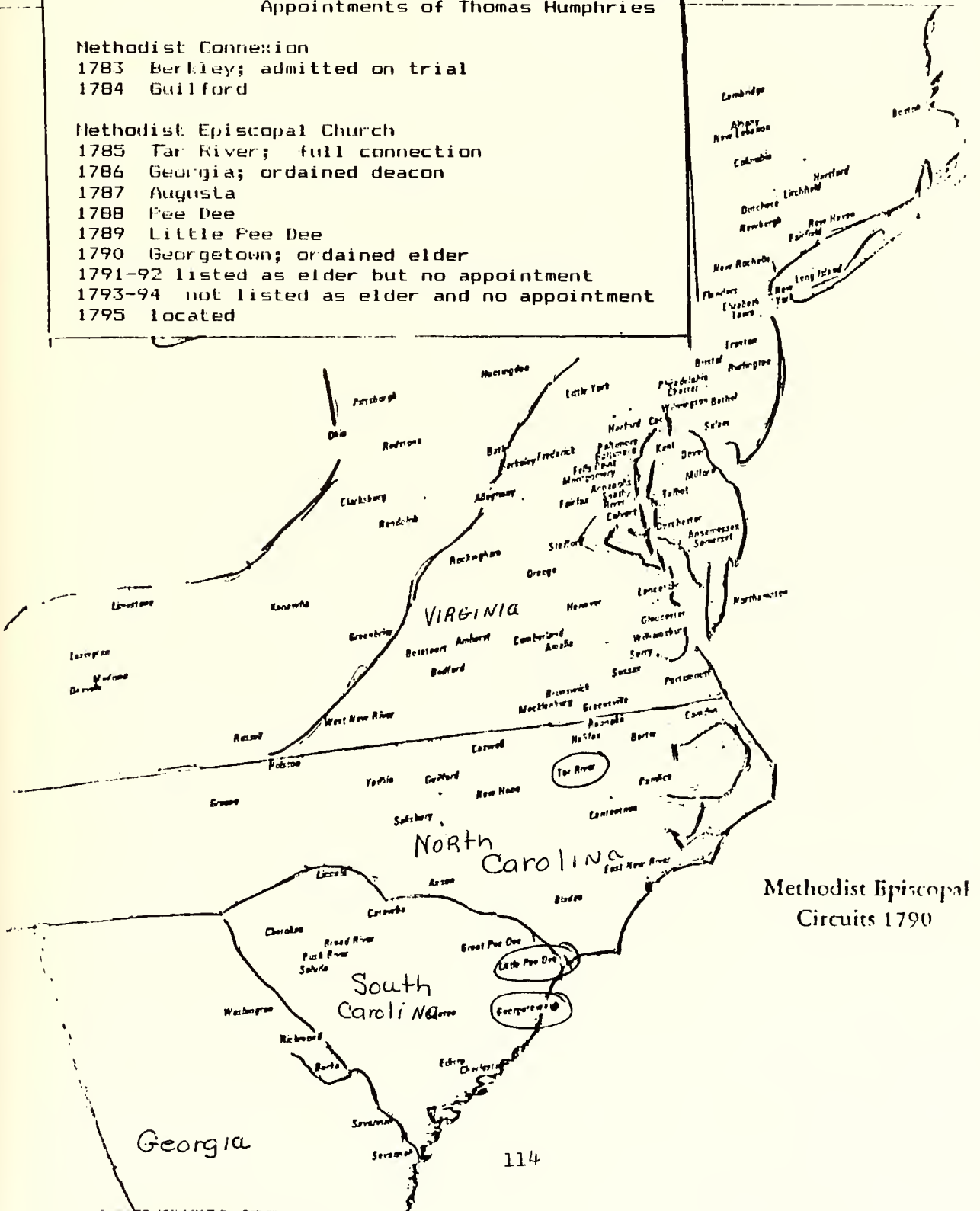
Appointments of Thomas Humphries

Methodist Connexion

- 1783 Berkley; admitted on trial
- 1784 Guilford

Methodist Episcopal Church

- 1785 Tar River; full connection
- 1786 Georgia; ordained deacon
- 1787 Augusta
- 1788 Pee Dee
- 1789 Little Fee Dee
- 1790 Georgetown; ordained elder
- 1791-92 listed as elder but no appointment
- 1793-94 not listed as elder and no appointment
- 1795 located



This Indenture made this 30th day of June in the year of our Lord Eighteen hundred and nine between James Simpson of the County of Caswell in the State of North Carolina of the one part and Thomas Humphreys of the County and State aforesaid. James Taylor, Charles Moore, Thomas Thompson of the County of Rockingham and William Matkins of the County of Orange and State above mentioned, trustees in trust for the uses and purposes herein after mentioned. Witness that the said James Simpson for and in consideration of the sum of forty dollars to him in hand paid at and upon the sealing and delivery of these presents, the receipt whereof is hereby be knowledged hath given, granted, bargained, sold, released, confirmed, and conveyed and by these presents doth give, grant, bargain, sell, release, confirm, and convey unto them the said Thomas Humphreys, James Taylor, Charles Moore, Thomas Thompson and William Matkins and their successor Trustees in trust for the uses and purposes therein after mentioned and declare all the estate, right title, interest, property claim, and dividend whatsoever either in of equity which he the said James Simpson hath into or upon all and singular a certain lot or piece of ground situated lying and being in the County of Caswell and State aforesaid. Bounded and as follows to wit: Beginning at a sasfras on the Caswell road running West with said road one hundred and forty yards to a post oak thence North thirty five yards to a hickory, thence East one hundred and forty yards to a Spanish oak thence South thirty five yards to the beginning including a Spring of Waters known by the name of CAMP SPRINGS containing and laid out for one acre of ground together with all and singular the houses, woods, waterways, privileges and appurtenances thereto belonging or in aquire appertaining. To have and to hold and singular the above mentioned and described lot of piece of ground situated lying and being as aforesaid together with all and singular the houses, woods, waterways, and privileges thereunto belonging or in anywise appertaining unto these the said Thomas Humphreys, James Taylor, Charles Moore, Thomas Thompson and William Matkins and their successors in office forever in trust that they shall erect and build or cause to be erected and built thereon a House or Place of Worship for the use of the members of the Methodist Episcopal Church in the United States of America according to the rules and discipline which from time to time may be agreed upon and adopted by the Ministers and Preachers of the said church at the General Conferences in the United States of America and in future trust and confidence that they shall at all times forever hereafter permit such ministers and preachers of said Methodist Episcopal Church or by the yearly conferences authorize by the said general conferences and none others to preach and expound God's holy word therein and in future trust and confidence that as often as any one or more of the trustees herein before shall die or cease to be a member of members of the said church according to the rules and discipline and aforesaid then and in such case it shall be the duty of the stationed minister or preacher authorized as aforesaid who shall have the Pastoral Charge of the members of the said church to call a meeting of the remaining trustees as soon as convenient may be; and when so met then said minister or preacher shall proceed to nominate one or more persons to fill the place or places of him or them whose office or offices hath or have been vacated as aforesaid provided; the person or persons so nominated shall have been one year a member or members

of this said church immediately proceeding such nominations; and at least twenty one years of age and the said trustees so assembled shall proceed to elect by a majority of votes appoint the person or persons so nominated to fill such vacancy or vacancies in order to keep up the member office forever, and in case of an equal number of votes for and against the said nomination the stationed minister or preacher shall have the casting vote; and the said James Simpson doth by these presents warrant and forever defend all and singular the before mentioned and described lot of piece of ground with the appurtenances thereunto belonging unto them the said Thomas Humphreys, James Taylor, Charles Moore, Thomas Thompson and William Matkins and their successors chosen and appointed as aforesaid from the claim or claims of him the said James Simpson, his heirs and and from the claim or claims of all persons whatever. In testimony whereof the said James Simpson hath hereunto set his hand and seal this day and year aforesaid.

Signed, Sealed, and Delivered in the presence of:

Thomas Windsor

The execution of this deed was duly proved in open court by the oath of Thomas Windsor, the subscribing witness thereto and on motion ordered to be registered.

State of North Carolina

Caswell County

September, 1809

On file at Caswell County Courthouse in Book Q, pages 19, 20, 21.

LORD....SEND US RATTLESNAKES

I read a parable in the Virginia Advocate which is worth repeating:

"A family in a certain church long ago became inactive, and all efforts to re-involve them in the life of the congregation had been futile.

One day one of the boys, John, was bitten by a rattlesnake. The father sent for the pastor to come pray for John. The pastor came and this was his prayer!

O wise and righteous Father, we thank You for You in Your wisdom sent this rattlesnake to bite John in order to bring this family to its senses. They have not been inside Your church for quite a few years. It is doubtful if ever before in his life he has felt the need for prayer. Now we trust that this will prove helpful and will lead him to repentance and recognition of a need for Christ in his life.

Now, O Lord, will you send another snake to bite Jim, and another to bite the old man? We have done everything we could for years, but all our efforts did not accomplish what this one snake has done. We thus have to conclude that the only thing which will bring this family to their spiritual senses is rattlesnakes. Lord, in Thy mercy, send us bigger and better rattlesnakes."

Thus ended this parable. So many of our people only use the church when they are "wed and dead". Lord send us rattlesnakes if that's what it takes to bring us back to our spiritual senses.

.....article appeared in Fishing Line by Richard Brunson

1828 DEED

This Indenture made and entered into this 28th day of August 1828 between Joseph Windsor of the county of Caswell and State of North Carolina of the one part and Moses Simpson, Thomas Garrett, John Tapscott all of the County of Caswell in the State of North Carolina and Moses Tapscott and John Tapscott Jr. of the county of Orange in the State of North Carolina trustees in trust for the uses and purposes as herein after mentioned of the other part. Witnessed, that the said Joseph Windsor for and in consideration of the sum of ten dollars to him in hand paid, at and upon the sealing and delivering of these presents the receipt whereof is hereby acknowledged have given, granted, bargained, sold, confirmed, and conveyed and by these present do give, grant, bargain, sell, confirm, and convey unto them the above mentioned trustees all the right title, interest, property, claim, and demand, whatsoever (with the exception of the Schoolhouse) which the said Joseph Windsor havein, to or upon all and singular a certain lot or piece of ground situated lying and being in the County of Caswell and State aforesaid bounded as following: Beginning at Richard Simpson's corner at the road thence North to a rock including the Spring then West to a Spanish oak then South to a Chestnut then down the road to the beginning containing five acres be the same more or less together with all singular the woods, waterways, privileges, and appurtenances, thereunto belonging of in anywise appertaining. To have and to hold all and singular the above mentioned and described lot of piece of land situated and being as aforesaid.

The said trustees and their successors in office forever, in trust, that they shall erect, and build or cause to be erected and built thereon a house or place of Worship for the use of the members of the Methodist Episcopal Church in the United States of America according to the rules and discipline which from time to time may be agreed upon and adopted by the Ministers and preachers of the said church at their conferences in the United States of America.

Signed, Sealed, and Delivered in the presence of:

Joseph Windsor

State of North Carolina
Caswell County

January term of court, 1829

The execution of the foregoing deed was duly proved in open court by the Oath of James Barker, one of the subscribing witnesses thereto and on motion ordered to be registered.

Registered 23rd Feb. 1829

Paul A. Harrelson

This deed on file in Caswell County Courthouse in Book G, page 61

1966 DEED

This deed made this 25th day of March 1966 by Willie Helena Moose and husband David Alexander Moose of Caswell County, N.C. parties of the first part to William Shaw, Lacy Smith, Vance Wrenn, Grady Simpson, Irvin Combs, and Paul Shaw, Trustees for Camp Springs Methodist Church of Caswell County N.C. parties of the second part.

Witnessed, that said parties of the first part in consideration of ten dollars and other valuable consideration. . . a tract of land in Stoney Creek township, Caswell County as follows, viz:

Lying and being in Stoney Creek Township, Caswell County, N.C. and beg. at an iron stake located on the East side of state road No. 1138 in the center of an old roadway and a corner with Poteat; Thence South 63 degrees 04 minutes West 31.58 feet to a point in the center line of said State Road; thence with the center line of State Road No. 1138 North 8 degrees 44 minutes West 152.78 feet to a point in the center line of State Road 1133; Thence with the center line of State Road 1133 North 61 degrees 37 minutes East 80.92 feet to a point, a new corner with Moose; thence in a new line with Moose North 2 degrees 41 minutes East 959.49 feet to an iron stake in the center line of an old road bed, a corner with Turner; thence with the line of Turner and the old road bed south 53 degrees 11 minutes West 334.95 feet to an iron stake, a corner with Camp Springs Methodist Church; thence South 6 degrees 30 minutes West crossing State Road No. 1133 756.05 feet to a rock in an old road bed, corner with Poteat; thence with the center line of the old road bed South 63 degrees 04 minutes West 268.12 feet to the point of Beginning and containing 4.9 acres, more or less, as per survey of James R. Bradner. . .

Recorded in Map Book 3, page 740, Registrar of Deeds, Caswell County, N.C.

NORMAN'S SOAKER

"Those of this generation", said Col. George A. Anderson, "can scarcely visualize the forensic powers and noble influence of those old servants of the Lord who were known as itinerant Methodist' in the good old days of "shouting Methodism". Not far from the homestead of the late Joseph Ware, nearby the spot where Caswell and Rockingham corner with Guilford, looking over and through the hill of Country Line creek, there sleeps in that last sweet dreamless sleep the dust of one of these, Rev. Capius Norman.

"Just before the War between the States there came hereabouts a summer of unusual dryness. Crops in the fields were burning up and the seemingly famine stared the people in the face. Just when the drought was at its worst Rev. Norman came along and began a protracted meeting under an arbor near the spot where now stands W.B. Miles' store not far from Bush Arbor, ancient altar of the Primitive Baptist. With magnetic eloquence he pleaded with men and women to flee from the wrath to come. The services went on, men and women repented and rejoiced, and the crops continued to burn. Through the nights the tops of the corn stayed twisted, while tobacco leaves withered and grass blades seared. It was then the people arose up to implore the great Methodist leader to pray to God for relief. His reply reflected the character of the man.

"My friends, you are in no condition to receive such a blessing. You're following Him from afar off; you must get back to His side. Let each of you be mighty in prayer and in your hearts hold the true longing for showers of grace as well as showers of rain."

The sun continued to scorch and the preacher warned of the hellfire to come. He urged his hearers to grasp hold of the saving truths of the Holy Bible and to keep on praying. Finally, he announced that on Saturday afternoon at two o'clock he would pray for rain. Saturday morning came and the sun rose in the heavens like a fiery ball, without a vestige of cloud in the skies. At the morning services the preacher searched the heavy hearts of his listeners and when he dismissed the congregation for the noon intermission he urged that all soldiers of the cross fast and pray.

In the afternoon the preacher again took his place under the arbor and for two hours the woods rang with his great voice. Suddenly Rev. Mr. Norman halted his flow of words, sheathed his eyes with his hands and gazed into the west. Then, as if from the mists of visions, the servant of the Lord said; "I see a cloud no bigger than a man's hand on the far horizon." Calmly but commandingly he ordered: "Elder John Tabscott, lead us in prayer, Rev. Norman began to shout....."Pray, Brother TABscott, pray hard and mightily, pray for a shower of grace and a shower of rain."

By this time the heavens were overcast. Elder Tabscott continued to pray and Rev. Norman kept on shouting his amens. A stillness almost unbearable fell upon the hearers. Suddenly there was

heard the patter of rain drops upon the dried leaves of the arbor roof. The fountains of heaven were opened and the rains descended in torrents.

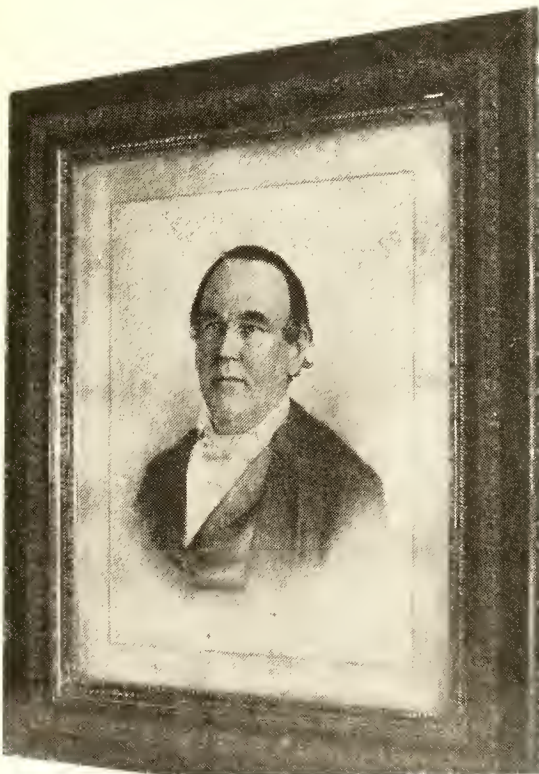
That was how Rev. Capius Norman prayed for rain and how the rains came concluded Col. George Anderson. Some men have declared it was a miracle, and others have said the prayers were answered because of the faith of the old poineer of the cross. Howbeit, in the annals of South Caswell, handed down from father to son there remains the glorious memory of how the crops were saved, and until this day it is referred to as NORMAN'S SOAKER.

Editor's note:

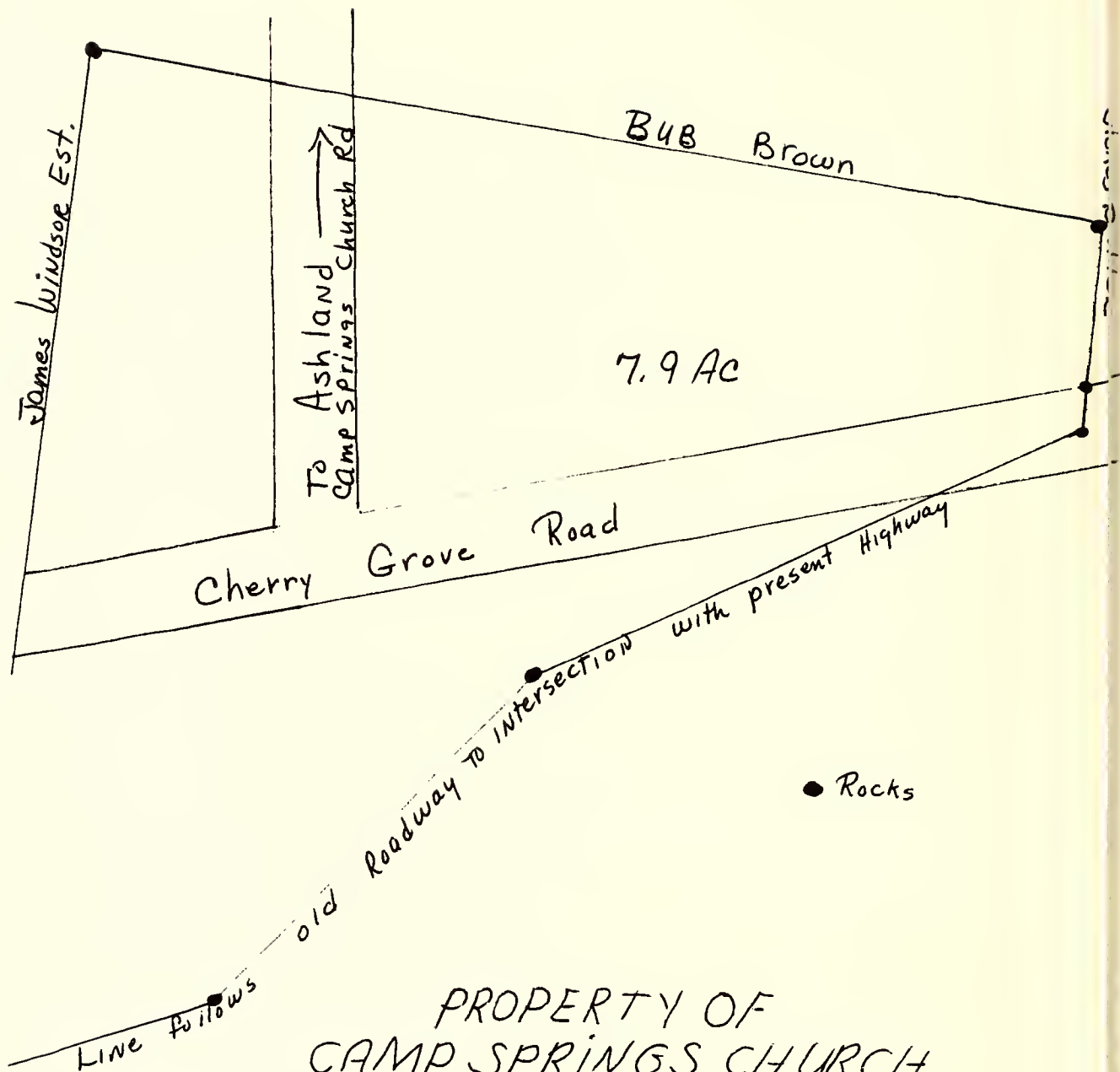
According to William C. Stokes (Rev. Alfred Norman's grandson) of Reidsville, N.C., some of the facts of this story written by Mr. Tom Henderson in the 1950's are incorrect. First, Capius Norman was born in 1847 and would have been too young when this was to have happened. Secondly, Capius Norman is not buried in the cemetery that Henderson described. Norman died in 1902 in Wilmington, N.C. and is buried in Lexington.

However, at this time in history, Rev. Alfred Norman was a member and minister of Camp Springs Methodist Church. He and his wife Mary had four children and Capius was one of them. Alfred and his wife are buried in the cemetery (located on the Apple Road near Camp Springs) that Henderson described.

Mr. Stokes concludes that he is eighty five years old and this story has always been told by his family members as being about his grandfather, Alfred Norman.



Rev. Alfred Norman



PROPERTY OF
CAMP SPRINGS CHURCH

December 29, 1958

Recorded: Caswell Co. Courthouse

CHURCH CONFERENCE FEB. 17, 1883

First Church Conference For Camp Springs Church was held Feb.17,1883.

V. A. Sharpe, P. C. presiding
Joseph T. Ware was chosen Sec.

On motion the calling of the roll was dispensed with. A report from the Stewards was called for. M. A. Turner reported the apportionment on this church for the present year was \$175.00. On motion a committee of twelve was appointed to act with the Stewards in making the assessment of the above amount to each member.

The following were appointed on the committee.

B. Y. Brinchfield	Amos Madrin
T. W. Farish	J. A. Williamson
Robert Swift	J. M. Terrell
J. C. Matkins	J. T. Walker
H. M. Gwynn	L. L. Lamberth
G. A. Rice, Sr.	Thomas Powell

On motion a committee was appointed to look after the poor consisting of the following.

J. T. Paschal, J. R. Gwynn, L. L. Lamberth, W. H. Roberson,
Dr. J. T. Ware, Mrs. L. E. Watlington and Jinnie Maynard.

Question: Is our religious literature circulated and read was taken up.

Answer: The answer given after investigation of the subject is to a limit extent, the circulation is increasing.

There being no further business the meeting adjourned with the benediction by the P. E.

Joseph T. Ware, Sec.

THE CONFIRMATION OF THE ORDERING OF THE CHURCH "SEATS" and PULPIT

Sash.	Doors.	Ellis.
High Point, N. C., July 21 1888.		
Dear Sir:	Your esteemed favor 30 th at hand. We enter your order for Church seats & pulpit and will give same our prompt attention.	
ordered through W. H. Swan	will try to ship this week	
We credit your account \$	Thanks.	
	Truly yours, SNOW & DALTON.	
Dressed Lumber of All Kinds.		

S. N. Rice



SAYINGS OF THE CHURCH PEW...

One cannot but wonder as one looks at a church pew what stories it has to tell. One thinks of all the persons who have sat in it, of the conditions of the lives of those persons and what difference being in that pew brought about in that individual's life. Church pews are not used in the summer time as much as other times of the year but I want to share with you the following message of what a church pew might say if it could speak.

"Oh, if I were only a..."

...Foam Cushioned Auto Seat - then each Sunday morning people would be hurrying to sit on me, for I could carry them to see relatives, far-away places, old friends, the lake...

...Nice Sturdy Lawn Chair - then each Sunday people would be taking me with them back and forth across the lawn, carrying me to picnics, using me all the time.

...Soft Reclining Easy Chair - then each Sunday my owner would lie back and watch television, and catch a little nap while resting on me.

...Hard, Bleacher Seat - at a softball field, what excitement I would see! People would shout out their enthusiasm for their favorite team. It wouldn't make any difference, if I were old or splintery or hard, they wouldn't notice at all!

...But, Alas, I am A Church Pew, where people can sit if they want to worship God and hear His Word. Really I am very happy here in this quiet House of God, but at times, I do get so-o-o-o lonely..."

If you're at home this weekend, make it your business to fill your place in your pew. No one else can fill it for you!

LIVING SONGS:

FOR

THE SUNDAY SCHOOL, THE EPWORTH LEAGUE,
PRAYER MEETINGS, REVIVALS,

AND

All Special Occasions of Christian Work and Worship.

EDITED BY
W. G. E. CUNNINGHAM, D.D., SUNDAY SCHOOL EDITOR,
AND
PROF. R. M. MCINTOSH, EMORY COLLEGE, OXFORD, GA.

NASHVILLE, TENN.:
PUBLISHING HOUSE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.
BARBEE & SMITH, AGENTS.
1892.

→ PREFACE →

EXAMINE THE FOLLOWING NUMBERS.

Thou thinkest Lord of me.	E. S. Lorenz.	181
Rock of Ages. (new.)	E. O. Excell.	129
In the Hollow of his Hand,	J. M. Dungan.	40
Unto us a Child is Born.	Harry Sanders.	35
Make me White as Snow.	Alfred Beirly.	123
Papa Come This Way.	M. E. Wilson.	159
He Redeemed Me.	Dr. Geo. F. Root.	12
At the Well-Side.	J. E. Hall.	16
Not Far, Not Far.	Ira D. Sankey.	17
To the Rescue.	Ch. E. Prior.	57
So Wondrously Redeemed.	E. A. Hoffman.	138
Oh, Be Ready.	W. A. Ogden.	33
Dearer Home.	A. J. Showalter.	170
Gathering Home.	R. McIntosh.	90
Saved Forever.	H. A. Lewis.	149

Yours truly,

SAM. P. JONES.
E. O. EXCELL.

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Copyright, in England and Canada by Wm. Barbee, Toronto.
H. S. Bieslow, Music Typographer, Chicago.

Courtesy of Mrs. Euna Matlock Griffin

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THE RITUAL.

[¶ 440.]

SECTION III.

¶ 440. THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.

The minister, coming to the font, which is to be filled with pure water, shall use the following, or some other suitable exhortation:

Dearly beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions), and that our Saviour Christ saith, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *these persons*, now to be baptized with water, that which by nature they cannot have; that they may be baptized with the Holy Ghost, received into Christ's holy Church, and be made lively members of the same.

Then shall the minister say,

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon

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THE RITUAL.

[¶ 440.]

unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

Then the minister shall speak to the persons to be baptized on this wise:

Well-beloved, who *are* come hither, desiring to receive holy baptism, *ye have* heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive *you*, and bless *you*, to release *you* of *your* sins, to give *you* the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, *ye* must also faithfully, for *your* part, promise, in the presence of this whole congregation, that *ye will* renounce the devil and

¶ 440.]

ADULT BAPTISM.

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thee for *these persons* now to be baptized. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Then shall the people stand up, and the minister shall say,

Hear the words of the Gospel, written by St. John, in the third chapter, beginning at the first verse.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say

¶ 440.]

ADULT BAPTISM.

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all his works, and constantly believe God's holy word, and obediently keep his commandments.

Then shall the minister demand of each of the persons to be baptized, severally:

Question. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Ques. Dost thou believe in God the Father Almighty, maker of heaven and earth? and in Jesus Christ, his only-begotten Son our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? that he rose again the third day? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Church of God, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death?

compliments of Mrs. Euna Matlock Griffin

THE ANNUAL

OF THE

CHURCHES OF THE BURLINGTON CIRCUIT

CONTAINING ASSESSMENTS FOR 1921

AND THE

FIVE-YEAR CENTENARY PLEDGES



REV. DWIGHT A. PETTY

OFFICIAL ROLL



Rev. U. V. W. Darlington, Bishop
Rev. M. T. Plyler, Presiding Elder
Rev. D. A. Petty, Pastor in Charge

Dear Members and Friends of the Churches of
Burlington Circuit:

During the past seven months I have labored with and among you; and have learned to have a most tender regard for all of you. Each church is looking forward to greater things in the future. There is a restless anxiety in the minds of most of the members that yearns to see great things done for the Master and His Church.

Let every one work and no one shirk. The greatest business in all the world is the business of Jesus and His Kingdom. Therefore, let us "seek first the Kingdom", relying upon God's promise that "all these other things shall be added unto us".

We have here the assessments made out by the officials of the churches. The first column is the assessment for the pastor's and presiding elder's salary. The second is the pledges to the Missionary Centenary. Plans for the Conference Collections and Education Subscriptions have been left out of this directory. These will be arranged for otherwise.

The business of the Church is to save souls. As members of the church let us not withhold our labors, prayers, nor our material possessions, lest the blood of some sin-cursed soul be upon us. When our boys were fighting Germany, no service was too hard, no sacrifice was too great. Mothers and fathers gave their sons—many of them perished—children gave their fathers, wives gave their husbands. The treasure of our land from all our people formed a continuous stream to the battle fields of France in the form of provisions, clothes, guns, ammunition, cannon, tanks, gas, ships. In the face of these sacrifices can we afford to complain of the trifle we are doing for God and His Church?

May we so "put on the whole armour of God" that our services and obligations to His Church may not be a burden, but a heaven-sent privilege to do God's will.

Most sincerely,
DWIGHT A. PETTY

Stewards

Trustees

Camp Springs

Walter Maynard
J. T. Ware
J. A. Boone
J. E. Sommers

J. T. Ware
C. S. Brimfield
W. W. Miles

Centenary Treasurers

Sunday School Supts.

Bethel, Mrs. L. L. Garrison
Camp Springs, D. L. Waynick
Mt. Vernon, Mrs. Alex Cantrell
New Salem, Mrs. Lula Kizziah
Shiloh, John C. Matkins

E. N. Jarrett
J. T. Ware
Mrs. Bessie Boswell
R. L. McCommons
C. L. Lando

Camp Springs

Brannock, Mrs. F. S.	5.00	10.00	
Brinsfield, C. S.	25.00	10.00	
Brinsfield, Ida F.	10.00	15.00	
Brincefield, Jessie	5.00	5.00	
Brincefield, Elizabeth50		
Brintle, Donna	1.00		
Boone, J. A.	30.00	50.00	
*Boone, D. B.		5.00	
*Boone, William		5.00	
*Boone, Carl		2.50	
City, Nannie	5.00		
Chilton, J. B.	5.00		
Chilton, B. C.	3.00	5.00	
Chilton, Grace	1.00		
Chatham, Anna			
Covington, Mamie	5.00		
Dorson, Joseph	5.00		
*Davis, J. A.		5.00	
Fancett, Peter	5.00		
Gwyn, Amanda	4.00		
Garrison, J. E.	2.00		
Garrison, W. D.	1.00		
Garrison, Jasper H.	3.00		
Garrison, Porter	4.00		
Hall, J. B.	5.00		
Hooper, Willie	3.00		
Hooper, Sallie B.	1.00		
Hooper, Lucinda	3.00		
Hooper, Sallie D.			
Hooper, Oscar	5.00		
Loftis, Myrtle	1.00		
Maynard, W. A.	25.00	25.00	
Maynard, Olivia	3.00	10.00	
Maynard, Bynum	2.00	5.00	
Maynard, R. A.	15.00		
Matlock, Annie	2.00		
Matkins, Joseph			
Matkins, Mary E.	20.00	15.00	
Matkins, Eugene	1.00	5.00	
McKinney, Mamie	1.00		
McKinney, Lulu M.			
Miles, W. W.	10.00	15.00	
Miles, Sallie B.	5.00		
*Miles, J. P.		10.00	
*Miles, Mrs. J. P.		10.00	
*Moore, J. T.		5.00	
Moorfield, Cora H.	5.00		
Pascal, F. W.	10.00		
Pascal, Ida	5.00		
Pascal, Susan			
Page, Katie	1.00		
Rice, T. M.	10.00	10.00	
Rice, Cora L.	12.00		
Rice, Annie	3.00		
Rice, W. A.	3.00	7.50	
Ray, Bertha	1.00		
Robinson, Florence	2.00		
Rice, Dora M.	10.00	2.50	
Saunders, W. T.	3.00		
Saunders, Pamela			
Sawyer, Kate	1.00		
Shelton, Viola	3.00		5.00
Sommers, J. F.	8.00		
Sommers, Mary A.	2.00		
Sommers, Minnie	2.00		
Sommers, Zeh V.	4.00		
Sommers, R. L.	8.00		
Sommers, J. H.	8.00		
Sommers, Bettie J.	2.00		
Sommers, Lulu	1.00		
Sommers, Mamie	2.00		
Sommers, Annie	1.00		
Sommers, W. F.	5.00		
Stanley, M. C.	3.00		2.50
Stanley, Susan	1.00		
Stanley, Dora B.	2.00		
Stanley, J. A.	6.00		
Stanley, Sallie E.	1.00		
Stanley, L. G.	5.00		
Stanley, Jessie L.	2.00		
Stanley, J. D.	3.00		
Stadler, Alice			
Stadler, Lelia	1.00		
Swift, R. B.	5.00		10.00
Swift, R. H.	6.00		5.00
Swift, Mary E.	2.00		
Swift, Hulda	2.00		
Swift, Vance	2.00		
Smith, Lessie			
Tate, Brecken	5.00		
Tate, Eliza, D.			
Underwood, Tom	10.00		
Underwood, Edward	5.00		5.00
Underwood, A. J.	5.00		
Underwood, Nora L.	3.00		
*Underwood, I. T.			1.00
Ware, J. T.	55.00		150.00
Ware, Mrs. M. S.	10.00		25.00
Ware, F. B.	10.00		25.00
Waynick, D. L.	10.00		25.00
Waynick, Mrs. D. L.	5.00		25.00
Walker, Luther	3.00		
Walker, J. L.	3.00		10.00
Walker, Alvis	3.00		5.00
Walker, Mrs. S. E.	1.00		5.00
Webb, M. G.	1.00		
Webb, Lizzie	1.00		

Those names marked (*) not members

EPWORTH LEAGUE 1935

THE YOUNG PEOPLE'S DIVISION OF CAMP SPRINGS CHURCH

President: Mrs. Annie Davis
Vice President: Rena Walker
Secretery: Olgie Somers
Treasurer: Lillian Matkins
Pulicity Supt.: Mr. Will Shaw

Committees on Worship and Evangelism

Chairman: Nina Garrison
Claude Garrison, Lillian Matkins, Marion Shaw, Mary Boone,
Irvin Combs, Gaynell McKinney, Grey Stanfield, Whitt Garrison,
Margaret Shaw, Thomas Garrison, Rena Walker, and Edgar Simmons

Committee on Recreation

Chairman: Mary Neal Matkins
Oscar Davis, Early McKinney, Thelma Brannock, William Shaw,
Melvin Stanfield, James Brannock, Marvin Shaw, Gordan Somers,
Homer Walker

Committee on Missions

Chairmen: Mildred Walker and Isabel Garrison

Thelma Brannock	Marvin Shaw
James Brannock	Melvin Stanfield
Irvin Combs	Mr. Will Shaw
Oscar Davis	Gordan Somers
Annie Davis	Margaret Shaw
Nina Garrison	William Shaw
Isabell Garrison	Marion Shaw
Claude Garrison	Homer Walker
Whitt Garrison	Rena Walker
Gaynell McKinney	Mildred Walker
Earl McKinney	Frank Troxler
Lillian Matkins	Boss Somers
Mary Neal Matkins	Elizabeth Walker
Grey Stanfield	Billy Cobb
Olgie Somers	

FUND RAISING PROJECT 1940'S

Banana						
Hell				\$ 1.00	Mrs Matlock	paid
				500	Green Combs	paid
Jug Preserve 1 Pint				1.25	Mrs Rice	paid
Jug Preserve 1 "				1.25	Mrs Paul Shaw	paid
Jug Preserve 1 "				1.25	Thomas Combs	paid
Jug Preserve 1 "				1.25	Will Garrison	paid
Blouse				2.00	Thomas Combs	paid
Dress				3.00	Mrs Stephen Rice	paid
Candy				1.50	Marion Shaw	paid
Apron				1.30	Martha Rice	paid
Can Goods				50	Mr. Ricks	paid
Apron				2.00	Mrs Garrison	paid
Apron				1.00	Pena Underwood	paid
Passage 1 lb.				1.30	Mrs Rice	paid
Sausage "				1.35	Mrs Christman	paid
Apron				1.10	Lawrence Sonner	paid
Sugar				1.00	Will Garrison	paid
Coffee				1.05	Viola Walker	paid
Apron				1.50	E. W. Wrenn	paid
Pillow Cases				2.15	Viola Walker	paid
Candy				1.75	Mrs Combs	paid
Pie				1.00	Mr. Boone	paid
Apron				1.30	Mrs W. H. Garrison	paid
Apron				90	Mrs Robt. Swift	paid
				36.90		

FUND RAISING PROJECT CONTINUED

apron	110	Mr	Garrison	paid
meat	150	Robert	Swift	paid
apron	150	George	Wrenn	paid
apron	150	Nicks		paid
apron	135	Marion	Shaw	paid
apron	85	Betty	Pag	paid
	7.80			
	3670			
	4450			

records of sunday school
J.A. Boone 1943-1947
Book in possession of
Historical committee

R. G. WRAY

R. H. WRAY

M Camp Springs Church

REIDSVILLE, N. C.

7/8

1948

IN ACCOUNT WITH

REIDSVILLE FLOUR MILLS & LUMBER YARDS

PLUMBING and HEATING

Nº 1454

PHONE 27

DATE	ITEMS	PRICE	AMOUNT
	1 Septic Tank Installed	\$15000	

The Burlington Circuit
METHODIST YOUTH FELLOWSHIP
RALLY DAY
August 17, 1947 11:00 am

The Prelude. Holy, Holy, Holy

Silent Meditation:

The Lord is in His holy temple; let all the earth keep
silence before Him. Let the words of my mouth and the
meditations of my heart be acceptable in Thy sight, O
Lord, my strength, and my redeemer.

Come Thou Almighty King. Hymn No. 2
Congregation standing

Prayer of Confession. In Unison
Congregation seated
Have mercy upon us, O God, according to Thy loving kind-
ness; according to Thy tender mercies, blot out our trans-
gressions. Wash us thoroughly from our iniquities, and
cleanse us from our sins. For we acknowledge our wrongdoings
and our sin is ever before us. Create in us clean hearts, O
God, and renew a right spirit within us, through Jesus Christ
our Lord. Amen.

This Is My Father's World. Hymn No. 72
Congregation standing

Scripture Lesson

Pastoral Prayer Rev. Kenneth Thomas

My Faith Looks Up to Thee Hymn No. 215

Introduction of the Speaker Rev. Joe Johnson

The Sermon. Rev. Coy Wynn

A Charge to Keep. Hymn No. 287
Congregation standing

Business Session

Benediction In unison
The Lord bless you and keep you; the Lord make His face to
shine upon you and be gracious unto you; the Lord lift up His counten-
ance upon you and give you peace. Amen.

THE REIDSVILLE FLOUR MILLS

AND LUMBER YARD

MANUFACTURERS OF

FLOUR AND MILLWORK

REIDSVILLE, N. C.

(1)

AGREEMENT

This agreement made this the 11th day of August 1945 between Reidsville Flour Mills and Lumber Yard and Camp Springs Methodist Church, (White) is as follows:

For the sum of Two Thousand Dollars (\$2,000.00) as a flat fee, plus five percent of the cost of the building as a fee for overhead, Reidsville Flour Mills and Lumber Yard agrees to supervise the construction of a new church building for Camp Springs Methodist Church on the church lot in Caswell County, North Carolina. The building is to be constructed according to the plans and specifications of H. N. Haines, Architect, Durham, N. C.. Any and all changes are to be approved by Camp Springs Methodist Church.

Reidsville Flour Mills and Lumber Yards are to purchase all materials needed for such construction for the account of Camp Springs Methodist Church who assumes liability for all such purchases.

Reidsville Flour Mills and Lumber Yard agrees to make up all payrolls and tax reports and to carry personal liability insurance on all employees working on the job. Payrolls are to be presented, including taxes and insurance, each week to Camp Springs Methodist Church for payment within two days time.

Camp Springs Methodist Church agrees to carry adequate insurance on the building as it progresses so that at all times payment to Reidsville Flour Mills and Lumber Yard will be protected in case of fire or tornado.

Camp Springs Methodist Church agrees to allow the Reidsville Flour Mills and Lumber Yard to have complete control of the premises and construction.

Camp Springs Methodist Church agrees to furnish a check to Reidsville Flour Mills and Lumber Yard for the amount of the payroll, plus taxes and insurance, each week within two days time after presented with a statement of it.

Camp Springs Methodist Church agrees to make settlement with the Reidsville Flour Mills and Lumber Yards by the 5th day of the month following delivery, upon presentation of bills, covering all materials that have been furnished on the job.

R. G. WRAY

R. H. WRAY

REIDSVILLE FLOUR MILLS & LUMBER YARDS

HOME OF PRIDE OF REIDSVILLE AND DOUBLE EAGLE

DAILY CAPACITY 200 BARRELS

REIDSVILLE, N. C.

LUMBER YARDS

DATE

7/28/48

No 843

TERMS CASH

NET

SOLD TO *Camp Springs Church*

QUANTITY ARTICLES

MATERIAL AND PAYROLL
OF FIFTH CHURCH

AMOUNT

1 Kant floor Lock
3 O. S. floor Lock
36 Sash locks

16 00
18 00
5 40

39 40

R. G. WRAY

R. H. WRAY

REIDSVILLE FLOUR MILLS & LUMBER YARDS

HOME OF PRIDE OF REIDSVILLE AND DOUBLE EAGLE

DAILY CAPACITY 200 BARRELS

REIDSVILLE, N. C.

LUMBER YARDS

DATE

7/2/48

No 395

TERMS CASH

NET

SOLD TO *Camp Spring Church*

QUANTITY ARTICLES

PRICE

AMOUNT

Payroll for all ending 7/1/48

B. H. Rhodes 2 hrs. @ 1.50

James - also

Transportation

3 00

30

1 00

4.30

R. G. WRAY

R. G. WRAY

REIDSVILLE FLOUR MILLS & LUMBER YARD

HOME OF PRIDE OF REIDSVILLE AND DOUBLE EAGLE

AILY CAPACITY 200 BARRELS

REIDSVILLE, N. C.

LUMBER YARD

DATE

7/30/48

No ~~679~~

TERMS CASH

NET

SOLD TO *Camp Springs Church*

CHECK QUANTITY

ARTICLES

WEIGHT

PRICE

AMOUNT

Payroll for week ending 7/29/48

3 Boxes staples
Broom

39 20

11 75

1 75

404 70

R. G. WRAY

R. H. WRAY

REIDSVILLE FLOUR MILLS & LUMBER YARDS

HOME OF PRIDE OF REIDSVILLE AND DOUBLE EAGLE

AILY CAPACITY 200 BARRELS

REIDSVILLE, N. C.

LUMBER YARDS

DATE

7/16/48

No ~~679~~

TERMS CASH

NET

SOLD TO *Camp Springs Church*

CHECK QUANTITY

ARTICLES

WEIGHT

PRICE

AMOUNT

Payroll for week ending 7/15/48

13 55

WRAY		R. H. WRAY		DATE		7/27/48		Nº 828	
REIDSVILLE FLOUR MILLS & LUMBER YARDS				HOME OF PRIDE OF REIDSVILLE AND DOUBLE EAGLE		TERMS CASH			
DAILY CAPACITY 200 BARRELS		REIDSVILLE, N. C.		LUMBER YARDS		NET			
D TO <u>Camp Springs Church</u>									
QTY	ARTICLES			PRICE	AMOUNT				
17	6-Doz. 2/4 X 4/6 1 3/8 6 col. pan				108	80			
2	Doz. 4X8- 1/4 Fir. plywood								
5	Doz. 3/8 X 4/8 - 1 3/8 6 col. pan.								
2	Doz. 2/16 X 4/16 - 1 3/8 6 col. pan.								
6	Doz. 2/4 X 6/8 - 1 3/8 6 col. pan								
1	Doz. 2/0 X 4/8 - 1 3/8 6 col. pan								
3	Doz. 2/0 X 6/0 - 1 3/8 6 col. pan								
1	Doz. 1/3 X 6/8 - 1 3/8 6 col. pan								
5	Doz. 2/6 X 4/6 - 1 3/8 6 col. pan				482	15	590	95	

PARTIAL LISTING OF MATERIALS
OF FIFTH CHURCH

D. WRAY		R. H. WRAY		DATE			
REIDSVILLE FLOUR MILLS & LUMBER YARDS				7/27/48		Nº 829	
HOME OF PRIDE OF REIDSVILLE AND DOUBLE EAGLE							
DAILY CAPACITY 200 BARRELS		REIDSVILLE, N. C.		TERMS CASH			
LUMBER YARD				NET			
D. TO <u>Camp Springs Church</u>							
QTY	ARTICLES			PRICE	AMOUNT		
31	Doz. 3 1/2 X 3 1/2 Butts				18	60	
140	Fit. 3/4 X 9 1/2				28	70	
20	# 8 D. wire pin. Nails				3	00	
3	# 4 D. wire pin. Nails				4	5	
2	# 3 D. Control Nails				5	0	
400	Fit. 1/2 X 1 3/4 (Rip. peno 2X4 Com.)				6	00	
2	Do. 4X4 Butts			\$5	1	70	58 75

G. WRAY		R. H. WRAY		DATE			
REIDSVILLE FLOUR MILLS & LUMBER YARDS				7/10/48		Nº 575	
HOME OF PRIDE OF REIDSVILLE AND DOUBLE EAGLE							
AILY CAPACITY 200 BARRELS		REIDSVILLE, N. C.		TERMS CASH			
LUMBER YARDS				NET			
OLD TO <u>Camp Springs Church</u>							
ARTICLES				PRICE		AMOUNT	
1 3" hasp.						35	
1 padlock						1.25	
						1.60	

INVOICE—CUSTOMER'S DUPLICATE



HICKORY, N. C.

Sold to **Camp Springs Methodist Church**
Rev. Robert L. Nicks, Pastor
Route #1
Elon College, North Carolina

Date **November 11, 1948**
 Invoice No. **2559**
 Customer's Order No.
 Our Order No. **4703**
 Salesman **TIME**

Shipped To

Same

Del'd.

Freight prepaid.

Destination

Terms **Add to post.**

Payment to be made direct to home office, Hickory, N. C. Agents not authorized to collect.

QUANTITY	DESCRIPTION	PRICE PER UNIT	AMOUNT
12	(1111 Chairs	3.70	\$ 44.40
12	(1113 Chairs	4.00	40.00
1	(1670 Table		18.20
			110.00 ✓

Balance to follow

*I am inclosing check
 for above amount.
 Thank you,
 Robert L. Nicks*

24	(8110 Church Pews		\$ 1917.88
42	(20-20 Bookracks		78.30
42	(25 Envelope & Pencil Holders		141.30
1	Special #0000-3 Center Pulpit Chair	70.65	2137.48
2	Special #0000-4 Side Pulpit Chairs		250.00

*Enclosed check for \$1887.48
 Thank You,*

*Robert L. Nicks, Pastor
 Camp Springs Church*

Stamp: **DEC 29 1948**
29
1948
December 29, 1948

THE REIDSVILLE FLOUR MILLS

AND LUMBER YARD

MANUFACTURERS OF

FLOUR AND MILLWORK

REIDSVILLE, N. C.

(2)

The Reidsville Flour Mills and Lumber Yard and Camp Spring Methodist Church for themselves, their successors, executors, administrators and assigns, hereby agree to the full performance of the covenants herein contained. In witness whereof, they have executed this agreement the day and year first above written.

Reidsville Flour Mills and Lumber Yards

BY: *W. H. May*

Witness

Camp Springs Methodist Church

BY: *R. P. Shaw*

Witness

J. A. Board
P. H. Swift

R. P. Shaw,
Lennie Underwood

THE REIDSVILLE FLOUR MILLS

AND LUMBER YARDS

MANUFACTURERS OF
FLOUR AND MILLWORK

REIDSVILLE, N. C.

December 27, 1948

Mr. J. A. Boone
Camp Springs Methodist Church
R.F.D.
Elon College, N. C.

Dear Mr. Boone:

Enclosed please find statement of the balance due for Camp Springs Church in the amount of \$24,507.32.

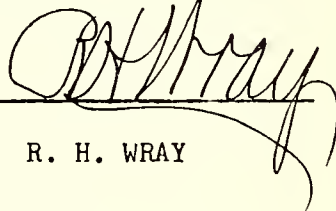
As the contract on building this church ran for such a long period of time and as prices increased so much from the time that we originally started the building until it was completed, we are making our flat fee charge in the full amount of \$2000 as per our contract. On our overhead we are making a charge of \$1000 which is not as much as the contract would allow. We are doing this in order to help out with the church as much as possible. We are very sorry that events happened which caused the cost to run away with the building and we certainly appreciate the confidence and cooperation that we received from all members of the congregation and especially from the building committee. We have never worked with a nicer set of people.

We hope that the members of the congregation are pleased with the building and are satisfied that we did our best to keep the cost as near within reason as it was possible for us to do so.

Wishing you success in being able to raise the money to complete your final payments, we are

Yours truly,

REIDSVILLE FLOUR MILLS



R. H. WRAY

RHW/fc

STATEMENT

Reidsville, N. C., 12/27/48 194

M Camp Springs Church

The Reidsville Flour Mill and Lumber Yard
FLOUR MILLWORK

	Balance Acct Rendered	25980.02
Oct. 4		26.85
6		8.20
8		12.45
8		185.63
8		4.70
11		6.16
12		3.86
12		1.75
14		2.40
15		6.95
16		65.70
21		274.00
17		21.00
1		4.30
27		2.20
8		142.04
15		298.37
11		12.94
11		26.95
11		87.17
12		46.58
13		24.47
	Forwarded	\$ 27244.59

STATEMENT

Reidsville, N. C., 12/27/48 194

M Camp Springs Church

The Reidsville Flour Mill and Lumber Yard
FLOUR MILLWORK

	Forwarded	\$ 27244.59
Oct. 11	Credit	19.36
11	Credit	19.30
8	Credit	18.90
8	Credit	62.28
8	Credit	25.00
23	Credit	8.41
Nov. 17	Cash	1250.00
Nov. 30	Cash	4089.23
Oct. 21		4.30
Oct. 29		42.70
Nov. 8		145.20
Nov. 9		28.00
Nov. 16		35.64
Dec. 2	Cash	.13
Dec. 23	Cash	500.00
	\$ 5993.11	\$ 27500.43
	Credits & Cash	5003.11
	TOTAL	\$ 21507.32
	Fee & Overhead	3000.00
		\$24507.32

The Dedication Service

— of the —

Camp Springs Methodist Church

Reidsville, N. C., R. F. D., 1.

SUNDAY, May 17, 1953.

10:30 a. m.

HARLEY ARCHIE CHESTER, Pastor



THE PRELUDE: Let the people reverently assemble in the Sanctuary

THE HYMN: 47

THE PRAYER: By the Pastor

ANTHEM

WORDS OF GREETING FROM FORMER PASTORS

C. A. Johnson

M. C. Ellerbe

L. L. Parrish

H. E. Lance

J. S. Johnson

R. L. Nicks

TWO SONGS: Friendly Five

HYMN: God Be With You, No. 87

QUARTERLY CONFERENCE ----- Dr. E. L. Hillman

THE BENEDICTION

THE PRELUDE: The people in devout meditation.

THE PROCESSIONAL:

THE HYMN: "The Church's One Foundation." No. 381.

THE CALL TO WORSHIP: (Responsively led by R.L. Nicks).

Serve the Lord with gladness.

ENTER INTO HIS GATES WITH THANKSGIVING, AND INTO HIS COURTS WITH PRAISE.
Oh Come, let us worship and bow down; let us kneel before the Lord, our Maker.

HE IS OUR GOD; AND WE ARE THE PEOPLE OF HIS PASTURE, AND THE SHEEP OF HIS HAND. AMEN.

THE INVOCATION ----- R. L. Nicks

THE COLLECT FOR DEDICATION DAY (In Unison)

Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that all in
all our works, begun, continued, and ended in thee, we may glorify thy Holy Name, and finally by thy mercy, obtain
everlasting life; through Jesus Christ, our Lord. Amen.

SPECIAL ----- The Choir

THE RESPONSIVE READING: (Led by Archie Chester).

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

FOR BEHOLD, DARKNESS SHALL COVER THE EARTH, AND GROSS DARKNESS THE PEOPLE.
But the Lord shall rise upon thee, and his glory shall be seen upon thee.

AND THE NATIONS SHALL COME TO THY LIGHT, AND THE KINGS TO THE BRIGHTNESS OF THY RISE-
ING.
The abundance of the sea shall be turned unto thee; the wealth of the nations shall come unto thee.

THY GATES SHALL STAND ALWAYS OPEN; THEY SHALL NOT BE SHUT DAY NOR NIGHT.
That men may bring unto thee the wealth of the nations, and their kings led with them.

FOR THE NATION AND KINGDOM THAT WILL NOT SERVE THEE SHALL PERISH; YEA, IT SHALL BE UT-
TERLY WASTE.
Violence shall no more be heard in thy land, wasting nor destruction within thy borders.

BUT THOU SHALT CALL THY WALLS SALVATION, AND THY GATES THOU SHALT CALL PRAISE.
The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee.

BUT THE LORD SHALL BE UPON THEE AN EVERLASTING LIGHT, AND THY GOD THY GLORY.
Thy sun shall no more go down; neither shall thy moon withdraw itself.

FOR THE LORD SHALL BE THINE EVERLASTING LIGHT, AND THE DAYS OF THY MOURNING SHALL
BE ENDED.

THE GLORIA PATRI: (In Unison)

THE AFFIRMATION OF FAITH: (In Unison).

THE SCRIPTURE LESSON ----- C. A. Johnson

THE PRAYER ----- J. S. Johnson

THE HYMN: "I Love Thy Kingdom, Lord," No. 379.

THE SERMON: ----- Rev. E. L. Hillam

THE OFFERING:

THE DOXOLOGY (In Unison, the people standing).

THE ANNOUNCEMENTS

WE PRESENT THIS BUILDING TO BE DEDICATED TO THE GLORY OF GOD AND THE SERVICE OF MEN.
W. H. Brannock.

By what name shall this church henceforth be known?

IT SHALL BE CALLED THE CAMP SPRINGS METHODIST CHURCH—W. H. Brannock.

Beloved in the Lord, we rejoice that God put it into the hearts of his people to build this house to the glory of his name. I now accept this building to be known as the CAMP SPRINGS METHODIST CHURCH, to dedicate it and to set it apart for the worship of Almighty God and the service of all men. Let us therefore, as we are assembled, solemnly dedicate this place to its proper and sacred uses.

To the glory of God the Father, who has called us by his race;
To the honor of his Son, who loved us and gave himself for us;
To the praise of his Holy Spirit, who illumines and sanctifies us;

WE DEDICATE THIS HOUSE.

For the worship of God in prayer and praise;
For the preaching of the everlasting gospel;
For the celebration of the holy Sacraments;

WE DEDICATE THIS HOUSE.

For the comfort of all who mourn;
For strength to those who are tempted;
For light to those who seek the way;

WE DEDICATE THIS HOUSE.

For the hallowing of family life;
For teaching and guiding the young;
For the perfecting of the saints;

WE DEDICATE THIS HOUSE.

For the conversion of sinners;
For the promotion of righteousness;
For the extension of the Kingdom of God;

WE DEDICATE THIS HOUSE.

In the Unity of faith;
In the bond of Christian brotherhood;
In charity and good will to all;

WE DEDICATE THIS HOUSE.

In gratitude for the labors of all who love and serve this church;
In loving remembrance of those who have finished their course;
In the hope of a blessed immortality through Jesus Christ our Lord;

WE DEDICATE THIS HOUSE.

(The minister and the people, in Unison)

We now, the people of this church and congregation, commended about with a great cloud of witnesses, grateful for our heritage, sensible of the sacrifice of our fathers in the faith, confessing that apart from us their work cannot be made perfect, do dedicate ourselves anew to the worship and service of Almighty God; through Jesus Christ our Lord, Amen.

(The minister shall now say)

Accept, O God our Father, this service at our hands, and bless it to the end that this congregation of faithful people may make manifest the Church of the Living God, the Father and ground of truth, and so may this house be the place where thine honor dwelleth and the whole earth be filled with thy glory; through Jesus Christ our Lord.

THE SANCTUS: (To be said responsively).

THE PRAYER ----- Dr. E. L. Hillman

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying:

HOLY, HOLY, HOLY, LORD GOD OF HOSTS, HEAVEN AND EARTH ARE FULL OF THY GLORY. GLORY BE TO THEE, O LORD MOST HIGH AMEN.

THE HYMN: "Faith of our Fathers," No. 256.

THE PERIOD OF SILENT PRAYER

THE BENEDICTION ----- Dr. E. L. Hillman

THE POSTLUDE.

The picnic lunch will be served on the grounds at the close of the Dedication Service

Methodist Church Is Dedicated

BURLINGTON, May 18.—The new Camp Springs Methodist Church in Caswell County, which is on the Burlington Circuit, was dedicated yesterday.

Rev. Robert L. Nickerson, former pastor, now pastor of the Trinity Methodist Church here, presided over the service. Dr. E. L. Hillman of Durham, district superintendent, delivered the morning sermon and led in the dedication service.

Rev. J. S. Johnson, a former pastor, and Archie Chester, son of the late Rev. H. A. Chester, a former pastor, also participated in the service.

May 11, 1963

FINANCIAL REPORT OF HUB PARSONAGE

TO THE OFFICIAL BOARD OF
SHILOH, BETHEL & CAMP SPRINGS

RECEIVED FROM SALE OF HUB PARSONAGE & LOT \$4500.00

EXPENSE

1) J. Mark McAdams - Survey & Plats	\$30.00
2) A.D. Pate & Co. - 500 Handbills	7.73
3) Time News Classified Ad.	17.35
4) Recording of Release Trust Bond	2.50
5) John Vernon - Attorney Fee	20.00
Total	<u>\$77.58</u>

AMOUNT ON HAND	\$4500.00
LESS EXPENSE	77.58
TOTAL	<u>4422.42</u>

EQUITY	SHILOH	\$1547.85
	BETHEL	1437.29
	CAMP SPRINGS	1437.28

Respectfully submitted,

LET US BE THANKFUL

Thank You, God for this day,
Let me use it wisely.
Thank You for my job,
Let me do it well.
Thank You for the money I earn,
Let me share it with others.
Thank You for my friends,
Let me be worthy of them.
Thank You for my loved ones,
Let me love them truly.
Thank You for the gift of life itself,
Let me live it to the fullest.
Thank You, God, Thank You.

\$ \$ \$ \$ \$ \$

Homer B. Walker
Allen Smith
Ervin Lewis
Acting Trustees of Burlington
Circuit for Sale of Parsonage

MATLESS WEDDING

Special music by - Gospellettes of Altamahaw Pentecostal Holiness Church

One - Act Comedy

Scene -- The Little Brown Church

Cast:

Miss Loughrath	Soloist	Rae Daniels
Joe Payne	1st. Usher	Lottie Swift
Jack Dempsey	2nd. Usher	Bettie Page
Mr. John Cornelis	Husband	Bessie Boone
Mrs. John Cornelis	Cousin of Bride	Maryline Davis
Rebecca Cornelis	1st. Child	Doris Boone
Pansy Cornelis	2nd. Child	Edna Pascal
Miss Abby Gabby	Gossiper	Angeles Boone
Mrs. Dot Johnson	Mother	Jennie Underwood
Ann Johnson	Baby	Edith Combs
Mr. Henry Henpeck	Uncle of Bride	Mildred Combs
Mrs. Henrietta Henpeck	Aunt of Bride	Alice Wilson
Mr. Levi Simpkins	Uncle of Groom	Mary Walker
Mrs. Levi Simpkins	Aunt of Groom	Rachel Brintle
Simpkin Children -		
Ananda	1st. Child	Bessie Sommers
Selina	2nd. Child	Nell Jones
Daisy	3rd. Child	Mary Stanley
Alexander Graves	Grandfather of Bride	Naudie Combs
Liz Graves	Grandmother of Bride	Onie Chrison
Mr. Ezra Bean	Grandfather of Groom	Lois Moore
Mrs. Ezra Bean	Grandmother of Groom	Laura Wrenn

Obediah Green	Musician	Lugene Wright
Mrs Sweet	Mother of Bride	Inez Wrenn
Mr. Ned Bean	Father of Groom	Rena Underwood
Mrs. Daisy Bell Bean	Mother of Groom	Lula Boone
Rev. Hitchum	Minister	Eliza Stallings
Will Montgomery	Best Man	Betty Van Brown
Edgar Bean	Groom	Jessie Brincefield
Bridemaids:		
Petunia Longfellow		Evelyn Smith
Tulip Turner		Elma Mae Brannock
Rose Jones	Maid of Honor	Jane Walker
Bakie Ramrod	Ring Bearer	Janice Rice
Lilly Tiptoe	Flower Girl	Lthel Shaw
Blossom Sweet	Bride	Bessie Smith
Mr. Sweet	Father of Bride	Sadie Rice
Bee Wind	Train Bearer	Bonnie Page
Biffie Cameron	Train Bearer	Charlotte Wilson
Lucy Quackenbush	Objector	Rosie Stadler

The members of Camp Springs Church are very grateful for your presence here this evening. We extend to you our warmest welcome to worship with us in our church when possible.

We would like to express our appreciation to Mrs Nancy Forkus for the flower arrangements.

REGULATIONS FOR USE OF CAMP SPRINGS CHURCH PROPERTY
March 8, 1964

I. No individual nor group of individuals is to use the Church property for any reason other than the regularly scheduled meetings and services without first obtaining permission from the pastor. Paragraph 165 of the DISCIPLINE OF THE METHODIST CHURCH states (paraphrased), The Board of Trustees is in charge of the church property except that,the Board of Trustees shall not permit the use of said property for religious or other meetings without the consent of the pastor, or in his absence the consent of the district superintendent.

This means that the pastor must be notified before any unscheduled gathering can take place, such as, parties, showers, weddings, or funerals.

II. Duties of the Pastor:

(The duties listed below come from the DISCIPLINE OF THE METHODIST CHURCH PARAGRAPH 352.)

1. To administer the Sacraments, and to perform the marriage ceremony, and to bury the dead.
2. To instruct condidates for membership in the church in the doctrines, rules, and regulations of the church; to receive persons into membership.
3. To instruct youth in Christian ideals for marriage and family living.
4. In the absence of the district superintendent and the Bishop, to control the appointment of all services to be held in the churches in his charge.
5. To furnish to every paerson uniting with the church on profession of faith, or from preparatory membership, a Certificate of Membership.
6. In planning to perform the rite of matrimony the minister shall have one or more premarital conferences with the parties to be married, using the official marriage manual of the Methodist Church.

III. Concerning Funerals:

Immediately upon the death of a member of our church, who is in our

community, the pastor is to be notified. The pastor should discuss all funeral arrangements with the family before such arrangements are discussed with the undertaker. No minister or other person is to be invited to participate in the funeral service except such as are invited by the pastor. If the family of the deceased wishes to have some person other than the pastor participate in the worship service of the funeral ceremony this must be discussed with the pastor (not the funeral director), who is the only one authorized to issue such an invitation. The pastor will be happy to issue such an invitation.

Your pastor will not accept an invitation to participate in any funeral service to be held in any church other than those of which he is pastor unless such invitation comes directly from the pastor of such other church.

If your pastor is called upon to conduct a funeral at Camp Springs Church for a non-member he must ascertain the place of membership of the deceased and notify that pastor at once.

IV. Concerning Marriage:

The pastor is in charge of all such services of worship which take place in the Camp Springs Methodist Church if one or both parties are members of regular attendants of Camp Springs Methodist Church.

The Discipline requires the pastor to have at least one conference with the couple to be married prior to performing the ceremony. We, the Official Board of Camp Springs Methodist Church, strongly urge that there be at least three such conferences, the first of which should occur as soon as the couple have decided to marry and before the wedding date is announced publicly--- this is to make certain that nothing else will interfere with the date you have chosen.

If you are to be married in the church your pastor must be the Officiating Officer except in cases when the district superintendent or bishop are present.

All invitations to have some other minister present and assisting must be issued by the pastor. Your (the bride couple) desires on having an assistant are to be honored in so far as it is physically possible.

If a member of Camp Springs Methodist Church is to be married in some place other than Camp Springs Methodist Church and you desire the presence of your pastor you must ask the pastor or Officiating Officer of that other church to invite your pastor.

Concerning Ministerial Ethics;

Ministerial ethics prevents your pastor from entering another pastor's church for the purpose of participating in any service of worship unless he is invited by the pastor of such other church. Likewise ethics bars any other minister from this church except on invitation from your pastor.



HOWARD
SPRINGER

WHICH ONE OF THESE CHURCH LADIES IS OL' MRS.
HYPOCRITE, MAMA?

May '85
Fishing
Line

ORDER OF WORSHIP
for
DEDICATION OF THE PARSONAGE
BURLINGTON CIRCUIT METHODIST CHURCHES
SUNDAY, DECEMBER 4, 1966

Bishop Paul N. Garber, Raleigh Area, SEJ., Presiding

SENTENCES OF PRAISE

Peace be to this house
Beloved, let us love one another; for love is of God; and
everyone that loveth is born of God, and knoweth God.

Fred P. Pierce

INVOCATION

Almighty God, who hast mercifully promised to hear the
prayers of thy people who call upon thee; we beseech thee
graciously to bless this parsonage which we dedicate to
thy honor and service, and make it the abode of purity and
peace and truth. Watch over thy people in their going out
and their coming in, and direct their footsteps ever in the way
of thy commandments; through Jesus Christ our Lord. AMEN.

Dr. T. B. Hough

THE LORD'S PRAYER

Our Father who art in heaven, hallowed be thy name; thy
kingdom come; thy will be done on earth as it is in heaven.
Give us this day our daily bread. And forgive us our
trespasses, as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
forever. AMEN.

In Unison

ANTHEM

"Bless The Four Corners Of This House"

The Combined Choirs
Thompson

REMARKS

J.C. Daniels

INTRODUCTION OF BISHOP

Dr. T. B. Hough

PRESENTATION OF KEYS TO THE PARSONAGE

Representing Bethel Methodist Church
Representing Camp Springs Methodist Church

Ross Smith
Vance Wrenn

ACCEPTING THE KEYS

Bishop Paul N. Garber

ACT OF DEDICATION (led by)

Bishop Garber: In the name of the Father, and of the Son, and of
the Holy Spirit, we dedicate this parsonage to the glory of God,
committing to his loving care this house and all who will dwell

Bishop Paul N. Garber

in it.

People: Have thou respect unto the prayer of thy servant,
O Lord my God, which thy servant prayeth before thee today;
that thine eyes may be opened toward this parsonage night and
day.

Bishop Garber: We dedicate this Parsonage to the deep affections
of the family circle, and to all friendly hospitalities.

People: Now God himself and our Father, and our Lord
Jesus Christ, make you to increase and abound in love.

Bishop Garber: We dedicate this parsonage to the courage,
patience, and self-control which make life cheerful and
serene.

People: Let patience have her perfect work, that ye may
be perfect and entire, wanting nothing.

Bishop Garber: We dedicate this parsonage to all beautiful
things of heart and mind that lead the soul to wider vision
and to higher aims.

People: Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.

Bishop Garber: We dedicate this parsonage to happiness, to
hopefulness, and to health, that it may ever be, to those
whose home it is, a dear haven of peace and joy.

People: Serene will be our days and bright,
And happy will our nature be,
When love is an unerring light,
And joy its own security.

PRAYER OF DEDICATION

O God, our heavenly Father, giver of life; we pray thee, make
this parsonage an abode of light and love. May all that is
pure, tender, and true grow up under its shelter. May all that
hinders godly union and concord be driven far from it. Make it
the center of fresh, sweet, and holy influence. Give wisdom for
life, and discretion in the guidance of affairs.

Let thy work appear unto thy servants, and thy glory unto their
children. And let the beauty of the Lord our God be upon us; and
establish thou the work of our hands upon us; yea, the work of our
hands establish thou it. And the praise shall be thine forever.
AMEN.

HYMN "O Thou, whose Hand Hath Brought Us" Webb

The Congregation

BENEDICTION

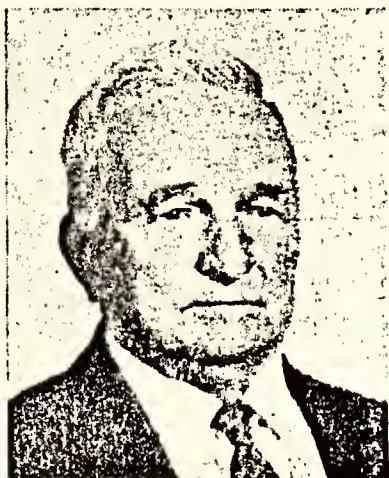
The Lord bless us, and keep us; the Lord make his face shine
upon us, and be gracious unto us; the Lord lift up his countenance
upon us, and give us peace, now and for evermore. AMEN.

Fred P. Pierce

Mr. 'Jimmie' Boone Was Member Camp Springs Church 79 Years

By S. J. STARNES

Mr. James Amos Boone, 91, of the Camp Springs Church community of Caswell County, died Thursday, July 20, at his home after a three-month period of failing health. Mr. "Jimmie Boone" as he was known by his many friends, was an unusual man, and a deeply dedicated Christian. He joined Camp Springs Methodist Church at the age of twelve years, and



MR. JAMES AMOS BOONE

for the next 79 years he was a faithful member, having served in practically all the official positions. He was superintendent of the church school for around 50 years. He was also a member of the Official Board for many years, being an honorary steward at the time of his death. He was song leader, and also was Sunday school teacher for some 50 years. He was the oldest member of the church when he died.

Mr. Boone's death occurred just five weeks after the death of his only son, Mr. William L. Boone, 59, who died suddenly at the breakfast table on June 13. After his wife's death he made his home with his son and family who lived closeby. He is survived by one daughter, Mrs. Edgar Simmons, of Route 2, Elon College; six grandchildren, eight great grandchildren, and one sister, Mrs. E. C. Rumbly, of Elon College.

Mr. "Jimmie" came up the hard way, his father died when "Jimmie" was six years old, and his grandfather, who had taken him over, died when he was 11 years old. He was, therefore, forced to assume considerable responsibility in caring for the family at the early age of 11. How well he succeeded is demonstrated by the fact that he provided a good home for his family and was loved and appreciated by all the people of the community. Literally hundreds of people were gathered at the home on Friday evening before his burial on Saturday to pay their respects to one whom they knew and loved perhaps better than any other of their acquaintances.

After joining the church at the age of 12, he made it one of his regular habits to attend the services, and he had a perfect attendance record for many years. In the early days when roads were sometimes

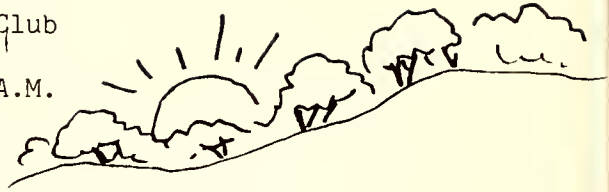
bad in winter, he rode a mule to church. He loved his church because he loved his Lord, and his many years of service attested his genuine devotion. He was the leader in the building program in 1948 when the new church building was erected, and was the one man to whom the congregation turned for guidance in the church program. His character was above reproach. He never used tobacco in any form, and never drank beverage alcohol. He was known as a fine Christian gentleman, and was blessed with a quick and refreshing wit which drew people to him. His passing will leave a vacancy in the church and community which will be hard to fill. He will be remembered by his many friends to whom he has been an inspiration.

Funeral services were held at Camp Springs Church Saturday afternoon, July 22, at 3:00 o'clock, conducted by his pastor, Rev. J. G. Allred, Jr., assisted by Rev. Joe Daniel, a former pastor, and Rev. Martin L. Fogleman, pastor of the Concord United Church of Christ. Burial was in the Camp Springs Church cemetery.

♦ ♦ ♦

EASTER SUNRISE PAGEANT
sponsored by
Cherry Grove Ruritan Club

April 22, 1973 5:30 A.M.



Welcome: Horace Shaw

Invocation: Ernest Paschal

Song: He Lives

I serve a risen Savior, He's in the world today; I know that He is living
whatever men may say; I see His hand of mercy, I hear His voice of cheer,
And just the time I need Him; He's always near.

CHORUS: He lives, He lives, Christ Jesus lives today. He walks with me
along life's narrow way. He lives, He lives, salvation to impart. You
ask me how I know He lives? He lives within my heart.

SCENE 1 Christ's Entry into Jerusalem

SCENE 2 The Lord's Supper

SCENE 3 In the Garden

SCENE 4 The Betrayal and Arrest

SCENE 5 The Trial before the Jewish Authorities

SCENE 6 The Denial of Peter

SCENE 7 The Trial before Pilate

SCENE 8 Pilate Calls

SCENE 9 The Sorrowful Way

SCENE 10 The Crucifixion

SCENE 11 The Burial

SCENE 12 Pilate sends Guard to Tomb

SCENE 13 The Earthquake

SCENE 14 The Appearance of the Women at the Tomb

Song: Christ Arose

Low in the grave He lay--Jesus my Savior. Waiting the coming day. Jesus
my Lord. Up from the grave He arose, With a mighty triumph o're His foes;
He arose a Victor from the dark domain, and He lives forever with His
saints to reign. He arose. He arose. Hallelujah, Christ arose.

Benediction: Rev. Allen Ridenour

In June of 1974, we waited with anticipation
 Hoping for a change in our church situation.
 Then you came---a man from Arkansas
 A more homesick fella we never saw.



You were greeted by tomato sandwiches and Fred
 And you ate so many they made you turn red.
 And if those sandwiches were not enough
 You were introduced to squash pie or some sort of stuff.

We knew by your speech---you had traveled many a mile
 And we slyly whispered, "Is he kin to Gomer Pyle?"
 You came to our homes to chat and eat
 And all we ever heard was---Jan, we must meet.

So you married her, and to us she came
 A loving young lady, who has remained the same.
 Yes, Jan, you joined our church and its family
 And we all accepted you with delightful glee.



You both joined our choir and its singing
 And we were very grateful for the joy you were bringing.
 There was the trip to the ice cream parlor.
 You men teased the waitress so much we thought she would holler.

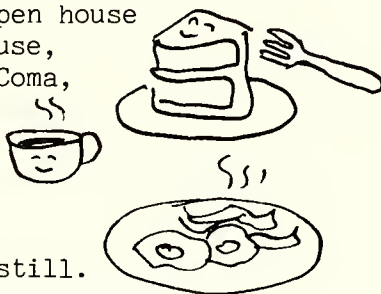
There were the joyous times of Christmas in December
 And the happy things we can remember.
 Like painting the parsonage, walls and floor
 Gee, what a job that made us sore.



Listening to travel directions given by Bessie
 Boy, didn't that turn out to be messy.
 Playing softball with Curtis Thompson and Willard McKinney
 If you had played more---you would be skinny.



The times we were invited to your open house
 To eat the goodies made by your spouse,
 Carrying our kids to see the movie Coma,
 Drinking coffee made by Homer.

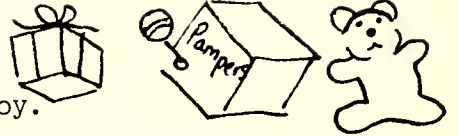


Stews made in big black pots
 And there was just lots and lots.
 Eating breakfast prepared by Bill
 The smell of ham and bacon lingers still.

Our church directory was mastered by Carlene
 The pages of which are so neat and clean.
 If in the future our faces grow dim
 Open the book and say, I remeber, them, them, and them.



A baby shower for Jan for girl or boy
A present from God that will surely bring joy.
There were marriages you did perform
Could these have brought on the icestorm?



We had our sorrows and were blue
And the words of comfort were welcomed from you.
There were those who were baptised by you
We wish there could have been others, too.



You and Jan have now finished your schooling
And for the both of you---no more carpooling.
The years have been short, the memories will linger long
Our faith has grown richly and will remain strong.



We wish you much happiness in Kentucky
And to have known you both we've been very lucky.
Try to remember wherever you roam
That Camp Springs was your very first home.

And now we say to the happy pair
If we don't meet again
We'll see you up there.



In June of 1978 we wait with anticipation
Looking for a change in our church situation.

Lugene Wright

A SONG WRITTEN FOR JOHN OLIVE

BY DONNIE CHESTER

Your words of the Gospel inspire
Your love of the Lord burns like a fire
You're more than a shepherd
You're just like family.

Through dark, cloudy storms
You were with us
You had so much to give us
You're more than a friend
You are family.

But now for a season
We must part company
But we'll be together
Soon someday you'll see.

When we sing His praise
And hold each others' hands
On the day of the Rapture
At the marriage supper
Of the Lamb.



Dec. 23, 1978

Camp Springs

O Come, All Ye Faithful
386 Congregation

Prayer - Lacy Smith

Welcome - Patrick Vernon

Nursery class

Primary class

Ploy: "His Name Is Wonderful"
Young Adult Class

Choir: Junior, Youth, Senior High



It is the time of Jesus' birth
A time of joy for all the earth

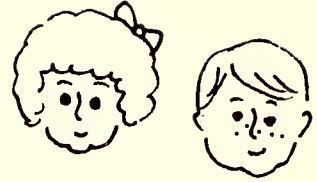
CHILDREN'S SERMONS...

We appreciate all who have taken the challenge to present a children's message on Sunday morning. We really appreciate the young people who have gotten involved in this ministry. The following is a poem used in one Children's sermon by Angela Walker:

We mutter, we sputter
We fume, and we spurt;
We mumble, and grumble,
Our feelings get hurt;
We can't understand things,
Our vision grows dim;
When all that we need is
A moment with Him.

April

THE CHILDREN'S CREED



We believe in God who created us. We believe that He watches over us like a shepherd and rules us by His powerful might. We believe that He is infinite, that He can never be measured by our idea of Him. He is so big that we never know all there is to know about Him. We can only know what He chooses to show us through our experiences of Him in our lives, through the traditions of our church, through the use of our reason, and through the scriptures.

We believe in Jesus as our Saviour. We believe that He is the Christ, the chosen Anointed One of God, who is all-loving and all-forgiving. We believe that He brings healing for all our hurts. He overcame death on the cross and today He lives in our hearts.

We believe in the Holy Spirit. It is God with us in our lives, keeping us going when we don't know how to go any more.

We believe in the Church as the body of believers, loving, and everlasting, and that through its traditions we know better who and what we are. We believe that life lived in prayer brings us closer to God. We believe that life is not only eternal, but that it can be lived more fully here and now. Amen.

THE CHILDREN'S CREED

March 11, 1979

We believe God is our Heavenly Father who created us and everything around us.

We believe that Jesus Christ is the son of God and son of man who died for us, and whose blood washes away our sins. We believe he rose from the dead and lives today in heaven and one day he will return and take us to heaven to live with Him.

We believe the Holy Spirit dwells in the hearts of all who believe in Christ as Lord, and that he guides us each and every day, if we let him.

We believe that the church is more than just God's house; that it is us and that we need to prepare ourselves for Christ's coming.

We believe that we need to reach out to the world and help prepare it also.

We believe that God loves all people and all people need to be loved by us.



OUR TWO HUNDRED YEAR OLD SCHOOL

September 1980

This month marks the celebrations of the 200th anniversary of the founding of the Sunday school. The Sunday school movement dates back to 1780 and a newspaper publisher in England, Robert Raikes. Looking at the plight of thousands of children who were working sixteen hours a day and spending their spare time on the streets, Raikes felt they would have a chance to write and become acquainted with the Scriptures.

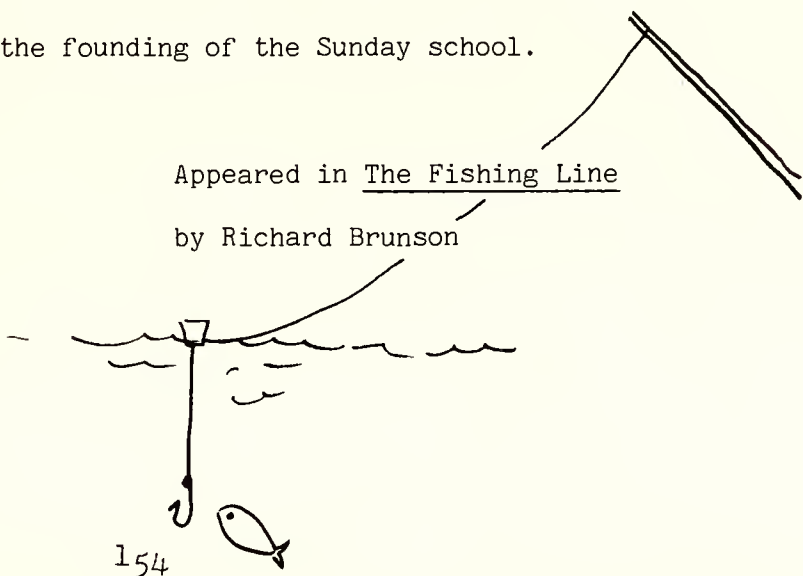
To accomplish his dream, he began to hold school for the youngsters on Sunday mornings, the only time they were not required to work. The idea spread quickly through the English-speaking world, in part, through Raikes' influence as the editor of The Gloucester Journal.

Sunday school showed phenomenal growth and soon became a popular international movement. In our nation the idea took root early and over the years Sunday schools have become an important educational component of nearly every Protestant Church.

We will be joining other Protestant churches across the United States during the month of September and throughout 1980 to remember the 200th anniversary of the founding of the Sunday school.

Appeared in The Fishing Line

by Richard Brunson



Camp Springs

1925 TODAY SCHOOL ROLL

Register
No.

NAME

Class I

1	Macla Harrison
	Lennie Mathews
1	Neddie Hargren
2	Louise Hargren
3	Eula Hargren
4	Louise Miller
5	Nora Gault
6	Rayd Gault
7	Elvada Smith
8	Robert Smith
9	Liese Smith
10	Shatter Hargren
11	Clarence Mathews
12	Robert Hargren
13	Morroe Lee
14	Margaret Lee
15	L. M. Mathews
16	Marrison Shaw
17	William Shaw
18	Lillian Mathews
19	Mary Neal Mathews
20	Fulton Miller
21	Mary Boone
22	Willard Gault
23	Howard Underwood
24	Charlie Cobb
25	Lloyd Walker
26	Robert Walker

Camp Springs

CLASS II
NAME

Jessie Princefield
Mary Princefield
Mary Hargren
Elizabeth Hargren
Norman Smith
Shadroe Hargren
Frank Hargren
Scott Hargren
Elmon Princefield
Loy Mathews
Edwaley Cobb
Walter Cobb
Louise Saunders
Gene Saunders
Sam Saunders
Ballouay Walker

courtesy of
Eliza Stallings

Register
No.

NAME

Class 3

	Mrs M. S. Shaw
1	Mrs. J. O. Gault
2	Mrs. W. S. Birchfield
3	J. O. Hargren
4	J. O. Miller
5	J. O. Smith
6	J. O. Underwood
7	J. O. Hargren
8	J. O. Underwood
9	J. O. Underwood
10	J. O. Smith
11	J. O. Lee
12	J. O. Hargren
13	J. O. Gault
14	Mary Hargren
15	Alice Rogers
16	J. O. Walker
17	J. O. Burton
18	J. O. Brunson
19	Mrs. Eula Underwood
20	" Lennie Mathews
21	" Daisy Hargren
22	Mrs. M. M. Walker
23	Mrs. Addie Saunders
24	" Daisy Saunders
25	Mrs. A. O. Hayward
26	" J. O. Hargren

Camp Springs

Camp Springs

Class 4

Register No.	NAME
	C. S. Brincefield
1	Marion Brincefield.
2	Virgie Brincefield.
3	Claudia Shale
4	Bertha Gwynn
5	Bettie Underwood
6	Onnie Underwood
7	Minerva Wagnick
8	William Bednrock
9	Hunter Jordan
10	Ella Watkins
11	Carl Boone
12	North Watkins
13	Walter Maynard Jr.
14	Kate Walker
15	Eliza Beannock.
16	Dollie Lovelace
17	Margie Paschal

Camp Springs

Class 5

Register No.	NAME
	J. A. Boone
1	M. R. Routh
2	J. M. Jordan
3	E. D. Paschal
4	R. N. Smith
5	D. L. Wagnick
6	Boyd Underwood
7	L. R. Miles
8	M. W. Underwood
9	L. S. Lee
10	F. B. Shale
11	M. F. Somers
12	J. R. Gwynn
13	Russel Underwood
14	L. H. Watkins
15	M. F. Shaw
16	A. J. Underwood
17	J. C. Matkin
18	W. H. Wagnick
19	L. H. Matkin
20	R. L. Gwynn
21	M. F. Underwood
22	M. F. Saunders
23	C. L. Underwood
24	F. L. Garrison
25	M. A. Maynard
26	L. R. Walker
27	Lonnie Underwood

1984

SUNDAY SCHOOL ROLL

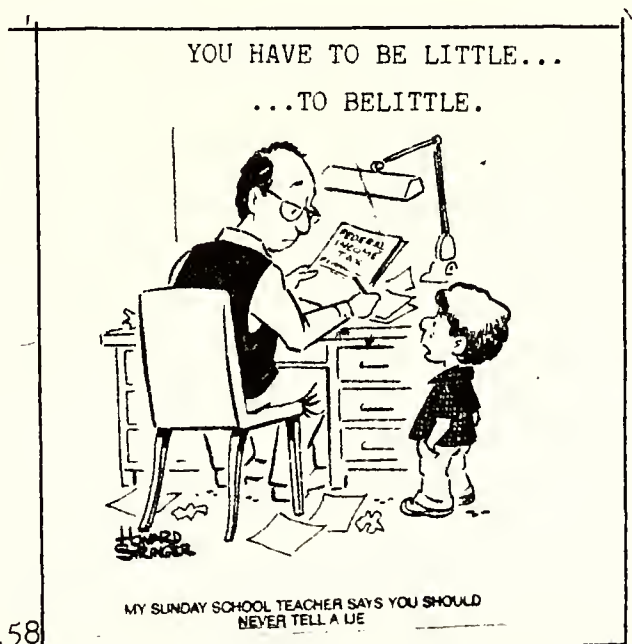
NURSERY	PRIMARY	CHRISTIANS IN ACTION	COLLEGE AND CAREER	YOUNG ADULT
Rhonda Rainey, T Sharon Stanley, T	Yvonne Saul, T Janice Vernon, T	Bonnie Thompson, T	Robert Wright, T	Cyrus Vernon, T
Will Roberts Jennifer Rainey Josh Thompson	Lisa Boone Brad Satterfield Jeffrey Saul Jason Rainey Donna Troxler	Maria Troxler Jennifer Thompson Christy Walker Patrick Vernon Jamie Satterfield Angela Walker David Vernon	Tanya Page Teresa Page Kelly Smith Roger Young Paula B. Young	Angelea Satterfield Patricia Page Wilbert Page Curtis Thompson Jean Troxler Mitzy Page Cecil Page Patsy Walker Bill Walker

CHRISTIAN WORKERS		LADIES	MEN
Tony Stanley, T	Evelyn Smith, T	Ethel Shaw, T	Stephen Rice, T
Ernest Paschal Edna Paschal John Brown Betty Brown Lacy Smith Fred Smith Carlene Smith Eugene Page	Frances Barts Lawrence Somers Bessie Somers Louise Stanley Homer Walker Mary Walker Allen Wright Lugene Wright	Bettie Page Mildred Combs Daisy Gwynn Rena Underwood Claudia Harrison Sadie Rice Linnie Boone Eula Boone Laura Wrenn Lib Chatham Bessie Smith Lois Moore	Boyd Underwood Preston Page Paul Shaw Irvin Combs Russell Underwood Harvey Smith

SUNDAY SCHOOL SUPERINTENDENTS

1. Joseph Windsor.....1828(second church)
2. Thomas Garrett.....1830(approximately)
3. John Bouldin.....1836-1857(approx.)
4. E.D. Paschal.....1865-1867
5. Thomas Powell.....1867-1883?
6. Capt. E.D. Paschal.....1884-????
7. Arrilious Turner.....1886-1887
8. J.M. Rice.....1888-
9. W.A. Rice.....1889-
10. J.T. Ware.....1890 (reappointed 1909-1927)
11. J.O. Simpson.....1908
12. J.A. Boone.....1927-1950
13. William Shaw.....1950-1954
14. W.H. (Bill) Brannock.....1954-1960
15. Allen Wright.....1960-1970
16. Ernest Paschal.....1971-1973
17. Cecil Page.....1973-1976
18. John Brown.....1976-1978
19. Tony Stanley.....1978-1984
20. Cyrus Vernon.....1985-

'85 Fishing Line



CAMP SPRINGS METHODIST CHURCH
Route #1
Reidsville, North Carolina

NOW, THEREFORE BE IT RESOLVED by the Camp Springs United Methodist Church Administrative Board, all members thereof concurring, that in order to maintain our cemetery in respect for the dead the said Administrative Board does hereby place in effect the following policies effective upon the adoption of these resolutions.

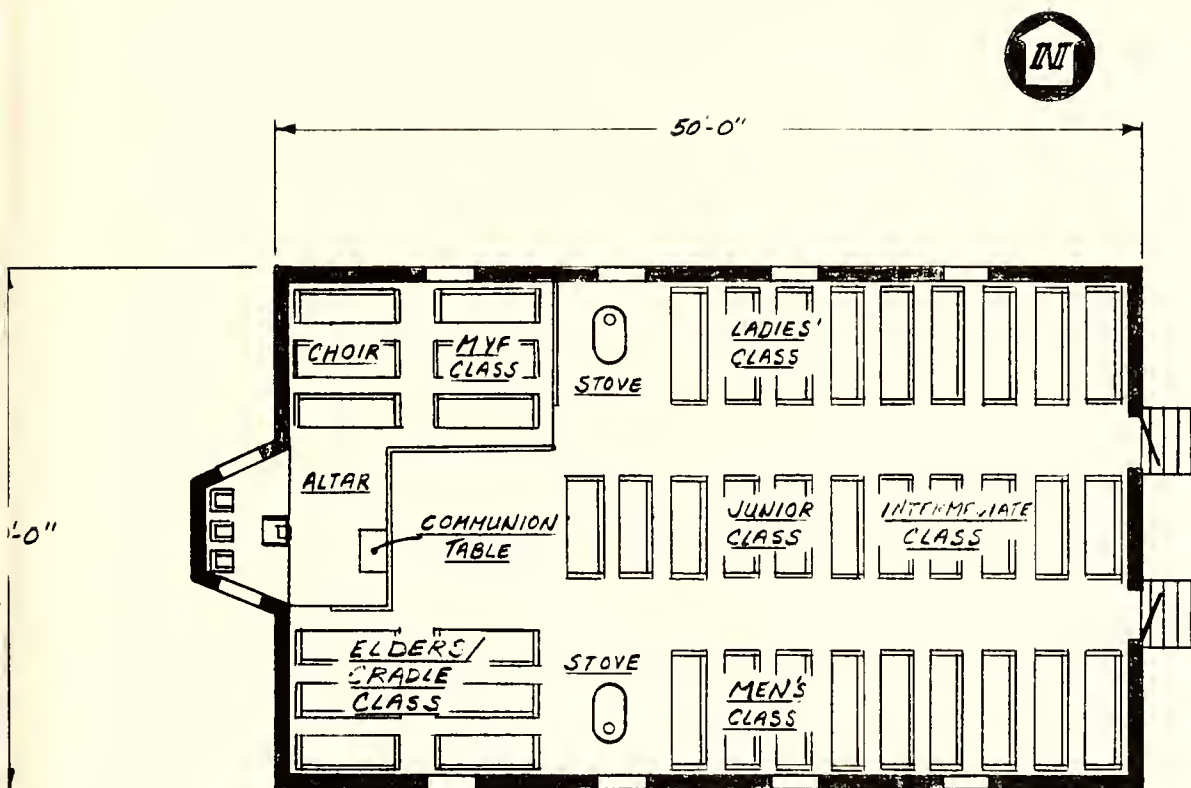
A. The Unplotted Area

1. No grave shall be opened without permission from ground committee.
2. Any member buried in this area there will be no charge.
3. All non-members \$50.00 minimum per grave.
(Opening of grave not included in the above price.)
4. Any grave opened without pre-arrangement shall be the responsibility of the Funeral Home.
5. All excess dirt to be removed by person or persons opening the grave.
6. The Ground Committee to be contacted before any monument is to be placed.
7. All family plots must be brought up to date with Ground Committee.
8. All previous recorded donations will be credited on lot.
9. All donations must be used for upkeep of grounds.

B. Plotted Areas

1. There will be a required donation of \$25.00 per member and \$50.00 for a non-member in these areas.
2. Plots to be sold in blocks 2-4 and so on.
3. All graves opened by permission of Ground Committee only.
4. All graves must carry a permanent vault & regulation tombstone.
5. Base of monuments to be erected by transit or cord from master stakes. Also all foot markers and family plot markers to be flush with ground.
6. All graves must have a level seeded sod. Sand, gravel, and grave edging prohibited.
7. All donations from these plots to be placed in trust fund with interest to be used for upkeep.
8. No one shall sell, trade, or give away his rights of a plot without the permission of Ground Committee.
9. The Church Trustees reserves the right to accept or reject any assignment of plots made by the Ground Committee.
10. After two generations, the Ground Committee may negotiate with families pertaining to any unused plots.

C. The said Administrative Board reserves the rights to amend the above resolutions, when deemed necessary, upon the request of the Church.



FLOOR PLAN
of
CAMP SPRINGS
UNITED METHODIST
CHURCH
4TH CHURCH
1884-1948

SCALE: 1/8" = 1'-0"

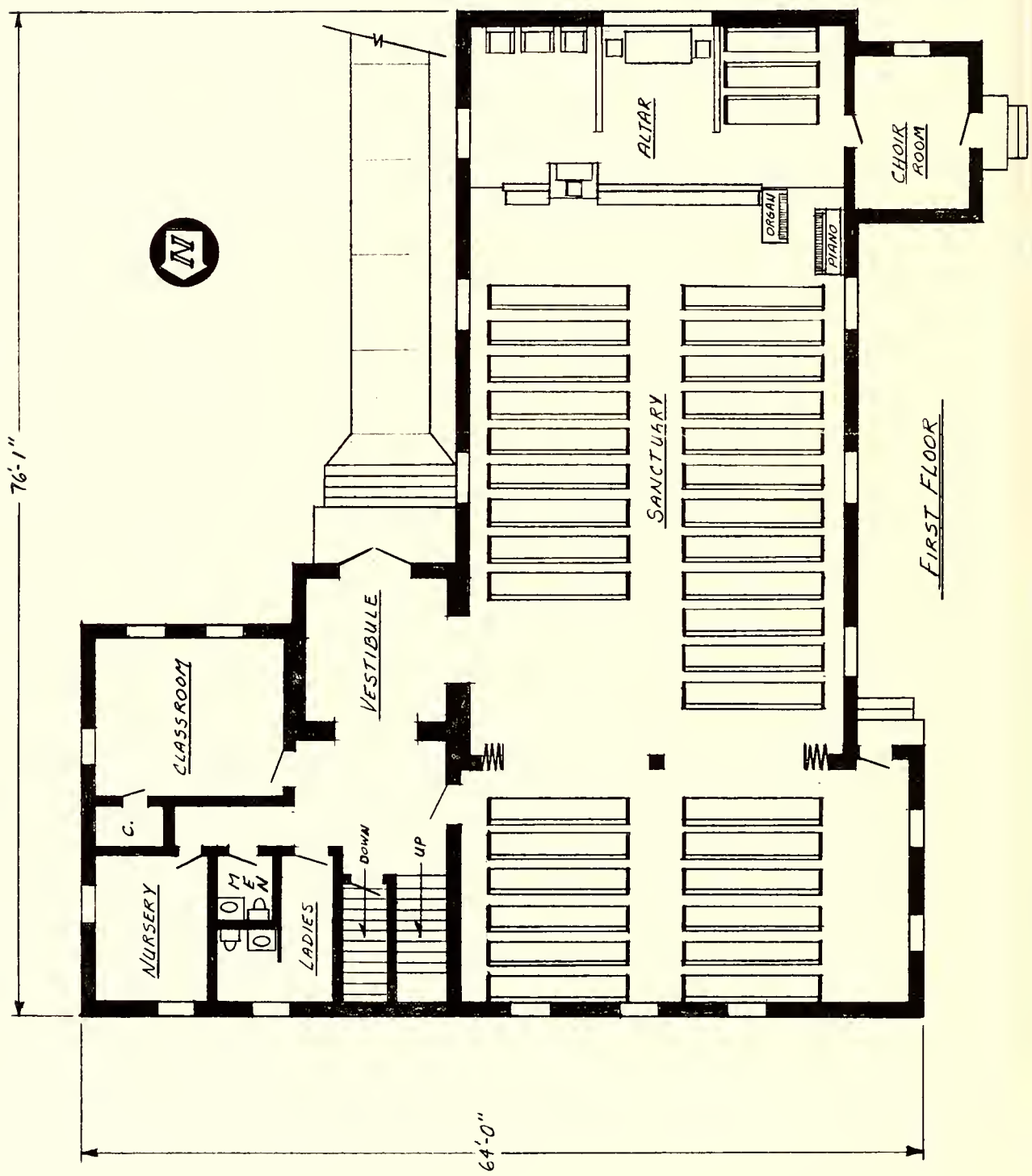
DATE: APRIL 14, 1985

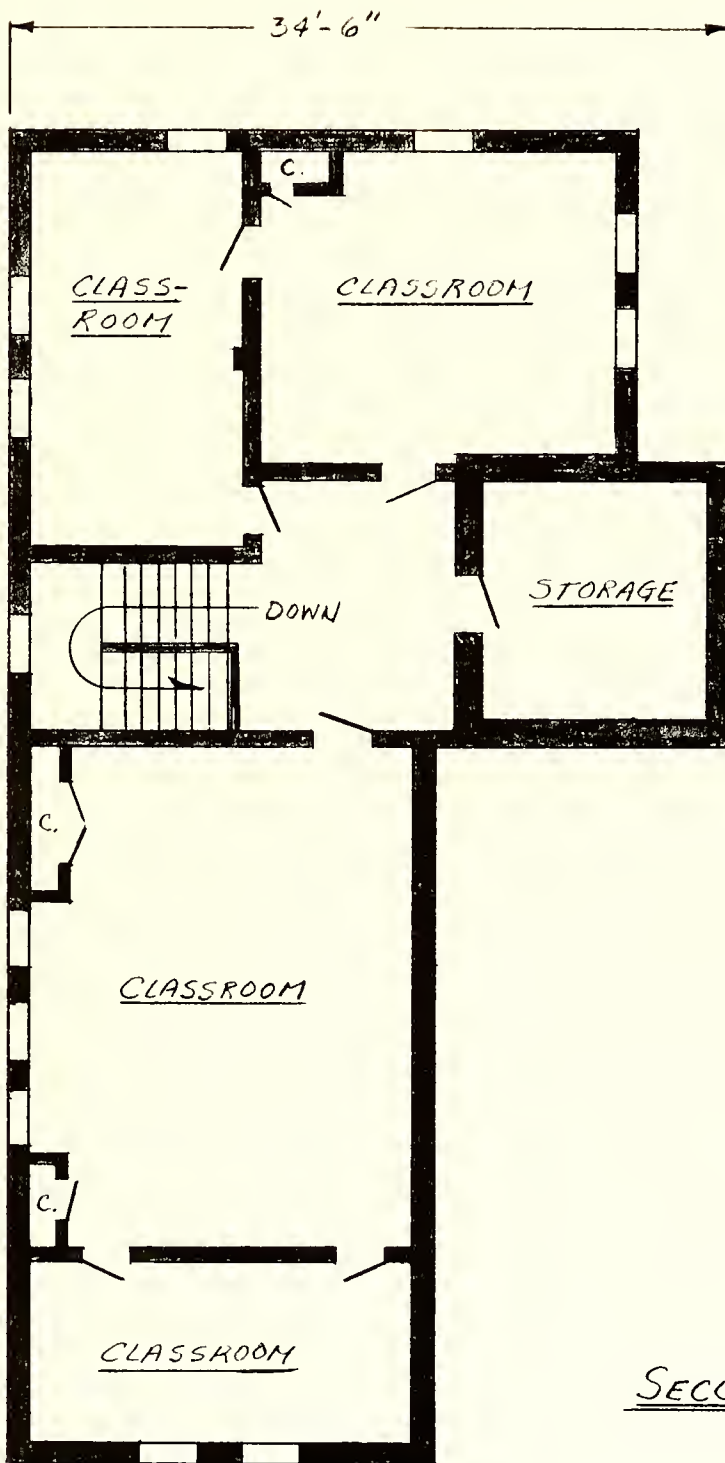
DRAWN: HWTN *

* FROM SKETCH BY
 WILLIAM SHAW

FLOOR PLAN
OF
CAMP SPRINGS
UNITED METHODIST
CHURCH

SCALE: 1/8" = 1'-0"
 DATE: APRIL 1, 1985
 DRAWN: BUN





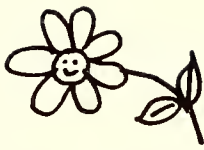
FLOOR PLAN
of
CAMP SPRINGS
UNITED METHODIST
CHURCH

SCALE: 1/8" = 1'-0"

DATE: APRIL 1, 1985

DRAWN: *KWU*

SECOND FLOOR



WEDDINGS AT CAMP SPRINGS CHURCH

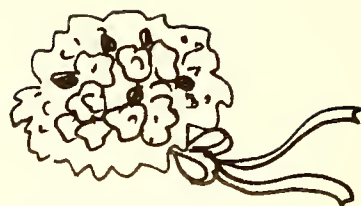


Gladys Smith and Bobby Brown	1951
Martha Rice and Aaron Simmons	Nov. 10, 1951
Jacqueline McKinney and William Gordan Phillips	Jan. 6, 1952
Betty Rice and Roy Lee Cobb	June 28, 1952
Lugene Walker and Allen Wright	Jan. 8, 1955
Peggy Brannock and Linwood Wright	Jan. 16, 1956
Shirley Somers and Robery Hunt	August, 1956
Kathleen Rice and Bobby Aldridge	March 31, 1956
Grey Rice and J.I. Smith, Jr.	Dec. 17, 1960
Norma Troxler and Douglas Simmons	April 1, 1961
Judy Combs and William Cook, Jr.	Aug. 5, 1963
Betty Troxler and Bill Blanchard	Sept. 7, 1963
Rachel Walker and Ronnie Boone	Sept. 15, 1963
Mitzy Combs and Cecil Page	June 27, 1964
Charlotte Wilson and Frank Sipe	Oct. 9, 1965
Patricia Stanley and Carlton Washburn	Feb. 12, 1966
Karon Smith and Jerry Matkins	March 4, 1966
Bonnie Page and Curtis Thompson	Dec. 3, 1967
Judy Smith and Bobby Farmer	July 2, 1967
Janice Rice and Cyrus Vernon	June 28, 1968
Allene Stanley and Robert Merricks	July 7, 1968
Scarlett King and George Williamson	Nov. 30, 1969
Vickie Somers and Lynn Martin	June 14, 1970
Doris Page and Ricky Sutphin	Nov. 22, 1971
Mary Jane Shaw and Thomas J. Ham III	April 22, 1972

Marylène Underwood and Dennis Aaron Simmons	May 20, 1972
Karen Diane Wrenn and Donald William Lowe	June 18, 1972
Brenda King and Randy Simmons	June 9, 1974
Yvonne Davis and Jeff Saul	Jan. 19, 1975
Debbie Wright and Gary Mann	July 17, 1976
Cheryl Smith and Gary Mansfield	Aug. 14, 1976
Donna Walker and Michael Keith Ferrell	Oct. 17, 1981
Cynthia McKinney and James B. Hall	June 12, 1982
Grey Rice Smith and Bill Jefferson	Nov. 27, 1982
Cathy Shaw and George Weldon Walker III	Feb. 26, 1983
Lenora Davis and Alan Wrenn	Oct. 22, 1983
Lorrie Annette Page and Chet Franklin Varner	May 19, 1984
Tammy Lee Desrochers and Kenneth Michael Hutchins	May 26, 1984



50th Wedding Anniversaries



Mr. and Mrs. Will F. Shaw 1918-1968

The children of Mr. and Mrs. Will F. Shaw request the pleasure of your company at the Fiftieth Anniversary of their marriage on Saturday the Seventh of January from two o'clock until five o'clock at their home.

Route 2, Elon College, N.C.

Mr. and Mrs. Lonnie Underwood Feb. 5, 1978

Jennie and Lonnie Underwood celebrated their Fiftieth Wedding Anniversary on Sunday, the fifth day of February 1978, at two o'clock in the afternoon at the Altamahaw-Ossipee Community Center.

Route 2, Elon College, N.C.

Mr. and Mrs. Stephen Rice December 23, 1979

The friends of Mr. and Mrs. Stephen Rice shared in a joyous occasion marking their Fiftieth Anniversary of marriage December 23, 1979 from three to five p.m. at the Cherry Grove Ruritan Building.

Mr. and Mrs. Early Stanley November 8, 1981

Mr. and Mrs. J. E. Stanley, Mary and Early, celebrated their Fiftieth Wedding Anniversary on November 8, 1981 with an open house at their home. They were married November 6, 1931.

Because you have shared
Your smiles and tears,
You've built up rich treasures
Of past married years...
For the memories of things
You've both shared and faced
Are engraved in your hearts,
And they can't be erased...
For memories are treasures
That time can't destroy,
They are the happy pathway
To yesterday's bright joy!

Helen Steiner Rice

Sermon by Mr. Bill Brannock
Lay Leader

You listen to the news over the radio and T.V. as well as read the newspaper. I do the same. How would you describe it - good or bad? We hear of wars in parts of the world, protests and complaints, marches and vandalism, riots, murders and robbery all over the world. J. Edgar Hoover, head of the F.B.I. says crime is on the increase.

Let's see if we can make sense of all this. Some years ago I remember talking with a barber friend who was much older than I. I was complaining about things not being as they should be. He was cutting my hair, and he paused a moment and said, "Bill, things have been like this for a long time . . . you are just getting old enough to recognize the bad in life." Yes, as we grow older, things seem to change. Second, maybe if we never heard anything bad or had any distasteful things happen, we would not know the happiness and joy of the truly good life.

With this in mind, let's see if we can find some answer to this problem.

Over in the Book of Genesis, chapter one: In the beginning God -- He created everything -- the whole universe. There He created Man in his own image and made him master over the rest of creation. Now if we think of the meaning of the word "image" we usually think it means something we can see. Later on, the Bible tells us no living being has seen God. So the word image in this case must mean something different. To me it means that man has a spirit as well as a body. He has a mind that can think and reason. He has the ability to create, to plan, to improve on the old -- to make new things. Now if this is true, man has

control over all of the things of life, except storms floods, earthquakes -- natural phenomena.

Now at this point I want to bring out another truth -- not all of our news is bad. When some of the people of the Camp Springs, Cherry Grove community went to help a friend or fellowman, it was so commonplace that no one thought to print it.

The good is everywhere. So back to man and his creation. I believe every person born has a desire to want to be something worthwhile. Something to be praised for. We were made that way by God.

But suppose we succeed in the things we create. Then we think of ourselves as being God and forget the true creator . . . the one and only source of our power.

We begin to judge and see faults in our fellowman. I was reading a story not long ago about a lady driving on one of the highways of our nation. She had some three hundred miles to go and wanted to be there on time, but as she drove, it seemed that all the big trucks in the country were on the road that day. She became quite irritated because every little bit she would have to slow down or stop. Then her car developed trouble, and she had to stop. She stood by the road wondering what to do. She was desperate and afraid. She had not waited long before she heard another big truck coming. Then, she heard the hiss of air as the driver applied the brakes to stop. He came back to her car and asked if he could help her. She told him her story. Then he took some tools, and in a short time, her car was running. She thanked him and asked what she owed him. He replied, "The next person you find in trouble, do what you can to help. That is all you owe me -- just pass it on to someone

else." The lady said, "You know, to me, from this day on, trucks were a blessing."

If we look at the really great people in history, we find the ones that brought the greatest changes for the good were the people who gave all, at times, their lives, without any thought of reward or compensation. Just because they knew that it was wrong and wanted to make it right.

The old monk Talimachus, back in the days when the gladiators fought in the coliseum at Rome disagreed with their justice. Two criminals were put in the arena and given a sword or a three pronged spear. The victor was set free. That was their court of justice. The old monk knew that this was no justice. He rushed down in the arena and grabbed the hand of one fighter just as he was ready to kill the other. This made the crowd there so mad that they rushed down and beat the old monk to death. The sight was so terrifying and horrible the Emperor decreed that never would another gladiator fight be held. Jesus said, "If a man compel you to go a mile, go three."

To right a wrong, we have to prove to the other fellow that we are really concerned about him. He then becomes ashamed and changes. Love your enemies and return Good for Evil. Let's read it from the Bible:
Matt.5:38.



William (Bill) Brannock
Choir Leader - 1948-1975

Sermon
W.H. Brannock

I am glad for this opportunity to be here and have this privilege.. I would like first to say that I am grateful for the membership of this church and its leaders. With a little more effort and determination on our part, I believe that things are going to happen here that all will be proud to talk about.

Now for a few minutes I would like for us to think on the subject
THE DIRECTIONS WE GIVE OR RECIEVE.

My family and I were in Raleigh at the State fair a few years ago. When we were ready to leave, I decided to come back by Chapel Hill since traffic was not so heavy as on Highway 70. So I started down the highway as I left the fairgrounds with the intentions of turning off when I got to the Chapel Hill road. For some reason I passed by that road without seeing it. When I realized that I had made a mistake and gone by the road, I stopped at a service station to ask directions. The man there told me it would be better to keep on to Pittsboro since I was nearer, than go back up Highway 87 to Burlington. We stopped in Pittsboro for a bite to eat, then started out for home. Well, it all seemed easy then since I had traveled that road before (too easy). I followed the crowd--I kept straight when I should have turned right. We ended up in Siler City. By that time I had completely lost my sense of direction, and I was really lost. I stopped to ask directions again and said, "Can you tell me how to go to Burlington?" I was told to go back just the way I came. Turn left at the next highway about eight miles. This time I followed his direction to the letter. Needless to say, I had no further trouble. After only a few miles I found myself, and we got home.

I have thought how true this is of life in general. We are either asking directions ourselves or being asked to give some directions almost every day. Now there are three conditions connected to directions . . . can the person understand and follow them (the directions) . . . will he or she? If so, then were the directions of such that the person can arrive at their destination (get home)? There are a number of ways we can give directions. Matt. 4:19 says that Jesus said "Follow me, and I will make you fishers of men." Yes, we too can show the way by going ahead or by example.

Let's mention a few things that we can do. First in the home. Is God the center? What directions do we give to our children concerning the spiritual side of life? What kind of example do we set? Just to be inside the law, or to be on the of our friends and neighbors? We often hear the remark that "I live a better life than a lot of church members."

There is a hymn in our hymnals I would like to use to illustrate, but first I want to relate the story of John Newton. He of the laws of our land at that time. What made the change? The Power of God. In the thirteenth chapter of Matthew we find the parables . . . the kingdom of heaven is like a buried treasure . . . a merchant finds a pearl.

A minister was walking down the street one weekday when a member of his church came up and joined him, and as they talked, the man said to the minister, "You preach good sermons, but they are ineffective. You are preaching to the wrong people." The minister realized that this was a challenging statement, so in order to have time to think, he asked the man in what ways were they ineffective. The man replied, "Those people

are already some of the best people one could find and really don't need it." Just then a small boy came in view, and the minister knew he had the answer. He made a motion towards the boy who was about as dirty as one could be, and his clothes were filthy. The minister said to the member, "You manufacture soap, do you not? Then why is there still filth and dirt? Because they do not use soap and water. The same is true of Christian religion--we must make use of it." Speaking to the wrong people? NO!

We must believe, believe to the point of action. God has no hands but our hands to do His work today. We have more influence than we think. Take a farmer, and let him make a good crop most every year. The rest of us want to know the secret. The same is true in everything else. That is progress, as we expect, because no one wants to stand still. How do we measure progress? In dollars and cents . . . material things. How much value do we put on the spiritual things? Both are important. How about our relations with our neighbor. Is it not important? Who wants to stand guard all the time with a gun to protect his property? Is it not far better to have faith to believe that good will triumph? An old saying: "You do not have to win every battle in order to win the war." For conclusion I want to state that what I have been trying to say is like a little story I have told to the men's class before but would like to use now . . .

Mr. Brannock did not record the ending of this sermon.

MEMORIALS

WINDOWS:

- In memory of - R.B. and Mary Swift by family
Mr. and Mrs. J.R. Ware by children
B.N. and Betty Boone by J.A. Boone
Florence Hooper Robertson by husband and children
Alice Matkins Simpson by children
- In honor of - W.T. and Nora Underwood by family

PEWS:

- In memory of - Clyde Swift by wife and daughter
Mr. and Mrs. R.W. Swift by children
W.D. and Barbara Garrison by Isabelle and Nina
James A. and Frances Boone by Mary B. and Edgar
Simmons and family
Willie H. and Annie B. Page by children
William L. Boone by wife and family
M.V. Matkins by family
Fred Somers by family
P.A. and Myrtle Boone by children
T.G. and Fannie B. Garrison by family
Mr. and Mrs. A.J. Underwood by Lonnie and family
M.N. and Martha Butler by E.S. Butler
W.H. and Alice W. Stadler by children
G.D. and Cora L. Rice by S.N. Rice and family
J.B. Matlock by children
George G. and Glen A. Rice by family
Canady family by children
Grace Gwynn Underwood by C.B. and children
- In honor of - Rev. R.L. Nicks by W.S.C.S.
Mr. and Mrs. W.F. Shaw by children
Preston and Betty Page by Curtis and Bonnie Thompson
Mr. and Mrs. Hildred Davis by Randy, Yvonne and Lenora
Thomas and Maudie Combs by Judy Kaye Combs
Everette and Onie Chrismon by Hildred Odean Davis
C.S. and Ida F. Brincefield by family
George and Laura Wrenn by Betty Van Wrenn
- Donated - Mrs. Minnie Matkins family
R.P. Shaw and family
J.A. Boone and family
Mr. and Mrs. Wrenn and family
Mr. and Mrs. Lacy Smith
Irvin Combs family
Fielding Hodges family
F.B. Ware and Annie Ware Matlock
Young Adult Class of 1969

- IN LOVING MEMORY - A United States flag, a Christian flag, and two brass collection plates in memory of Will and Alice Watlington Stadler and their children by Bill and Hallie Stadler Beckerdite.

THE CANDLE ARBORDonated to Camp Springs United Methodist Church by Kaybe Mills of Thomasville in memory of Mary Simpson Shaw

BRASS FLOWER VASE.In memory of J.C. Barts by Frances & Jason

TABLE IN FRONT OF PULPIT .In memory of Underwood & Gwynn

TABLE IN VESTIBULEIn memory of Jessie Brincefield by sister

MIRROR IN VESTIBULE.Don and Mona Chester

RED METHODIST HYMNALS. . .Daniel Walker

TUBE CANDLE HOLDERS.In memory of Charles Walker by Mary and Homer

CHAIRS IN FOYER.Covered in memory of parents by Peggy & Sonja Swift

CANDLELIGHTER.Lois and Susan Moore

BRASS ALTAR SET.In memory of W.F. Somers by Mrs. Bessie Somers Grubb

WALNUT TABLEIn fellowship room from R.H. Swift estate

PIANO.In memory of W.H. Brannock by family and United Methodist Women

ORGAN.Given by Sarah Watt Stokes, Gene Watt Stokes and William C. Stokes in memory of the Rev. Alfred Norman and his wife, Mary L. Norman and their children in order that their influence for good may be perpetuated in the community

SIXTY-ONE DOLLAR MEMORIAL.From Annie McKinney applied to a tape recorder

GUEST REGISTARIn vestibule given by U.M.W.

CEMETERY MEMORIALSTwo thousand dollars from Naomia Willard estate
One thousand dollars from Canady estate
Numerous gifts of money from Harvey Rice family

PARAMENTS..... In memory of Annie Sue Chilton by
Charlie Chilton
..... In memory of Onie U. Chrismon
by Everette Chrismon

TWO THOUSAND DOLLAR BOND...from William C. Stokes for upkeep of Alfred Norman Cemetery

The following names were on roll in the third church as remembered by
Mrs. Ellen Swift. (1836-1883)

John Bouldin, Sr.	John Carroll
James O. Bouldin	Mary Carroll
Martin V. Bouldin	Elizabeth
George Bouldin	P.H. Williamson
Callene Bouldin	Elizabeth Williamson
Maggie Bouldin	Joseph Lambeth
Manerva Rice	Thompson Boswell
Thomas F. Lee	Nancy Boswell
George Lee	Rachel Mansfield
Sarah F. LeeBain	Hossie Miles
Charley Fowlkes	T.H. Brincefield
Nancy Fowlkes	Mary F. Brincefield
Lara Watlington	Elizabeth Robertson
Rev. Alford Norman	Nanie Robertson
William Norman	Joseph Windsor
Mattie Norman Stokes	Eliza Windsor Lambeth
Susan Norman Wormack	James E. Williamson
Mary Norman	Endora Williamson
Rev. W.C. Norman	Isabella Williamson
Benjamin N. Boone	John W. Williamson
James M. Madren	James A. Williamson
George Taylor	J.A. Williamson
W.F. Maynard	Tobe Williamson
Elizabeth Rice	G.O. Williamson
Thomas Powell, Jr.	Lelia Williamson
Mary E. Powell	Mary B. Rice
Mary Gerrett Foster	Eliza Rice
John Lee	Ned Whit
Mary F. Swift Lee	Martha Taylor Whit
Susan C. Lee Vinson	Thomas Brincefield
Lettie E. Lee	Mary Brincefield
Lafayette Bouldin	Melissia Turner ?
Pricilla Taylor	Mildred Turner
Jerry Rice	
Mary Rice	

Fourth Church (1884)

The following names registered by T. W. Farrish, Sec.

Bettie Barber
Sallie Blackwell
Minnie Blackwell
S. E. Boone
R. S. Boswell
Bettie H. Boswell
Georgia A. Boswell
Celea Boldin
Joseph Boldin
John Boldin, Sr.
B. Y. Brincefield
Elizabeth Brincefield
A. J. Brincefield
Jane Brincefield
Alice Brincefield
Mary Carroll
Eliza Carroll
Annie Chatham
Ella Chatham
Jinnie Chatham
Robert H. Cheek
Mary B. Cheek
Cora N. Cheek
Joseph Canady
Cora Ann Canady
Cathrine Canady
Alice Canady
Joseph A. Canady
Julia A. Dawson
Joseph Dawson
Annie C. Farrish
T. W. Farrish
Cornelia Farrish
H. M. Gwynn
William Gwynn
Delpha Gwynn
J. R. Gwynn
Laura F. Gwynn
Artelia Gwynn
Mary E. Gwynn
Annie B. Gwynn
Mary L. Gwynn
Annie B. Gwynn
Mary L. Gwynn
Thomas L. Gwynn
John W. Gwynn
Julia A. Gwynn

George Gwynn
J. D. Gwynn
Minnie L. Howard
Emma A. Hubbard
Mary Johnston
Sara A. Jones
John W. Jones
H. E. Lamberth
L. L. Lamberth
Amos Madren
A. D. Madren
Julius Madren
Ellen H. Madren
Silas Matkins
Margaret Matkins
Calvin Matkins
Susan F. Matkins
Mary L. Matkins
William Matkins
Mary J. Matkins
Mary L. Matkins
Alice Matkins
Janett Matkins
J. B. Matkins
J. C. Matkins
William A. Matkins
Julia A. Maynard
Cora Maynard
Sallie E. Maynard
Jinnie Maynard
Almedran Murry
Margarett Oakley
E. D. Paschal
Jessie L. Paschal
Fannie S. Paschal
W. F. Paschal
William A. Paschal
Maggie Patterson
Addaline Pinnix
J. F. Powell
Bettie Powell
Stephen A. Rice
Mary Turner
McNeil Turner
Robert B. Turner
James C. Turner
Thomas L. Turner

Stephen H. Turner
Thomas Underwood
Dianna Underwood
Sarah J. Watson
Bettie Watlington
Alice Watlington
Susan E. Walker
Joseho T. Ware
Salistra G. Ware
Ruben Ward
Mary E. Woods

Mary A Whittemore
Lelia Williamson
N. C. Worsham
J. T. Walker
James L. Walker
Dr. Thomas L. Ware
Manervia S. Ware
James A. Woods
Martha E. Wright
George T. Williamson
J. B. Worsham

APPEARED IN 1965 BULLENTIN

"HIDDEN MEANINGS"

I share these words from an unknown author
which points to some possible "hidden meaning"
behind our words:

"WE HAD A FAIR CROWD LAST SUNDAY" - Preacher
had to count the organist three times and
the usher twice to make an even dozen.

"TO TEACH THIS CLASS IS A REAL OPPORTUNITY"-
You will find out quickly if you are a
man or mouse!

"I LOVE THAT KIND OF SERMON,PREACHER" - First
time in ages you have let us out before 12.

"I BELIEVE CONSISTENT GIVING IS THE ANSWER"-
And I've been giving \$1.00 since 1939, how'
that for consistency?

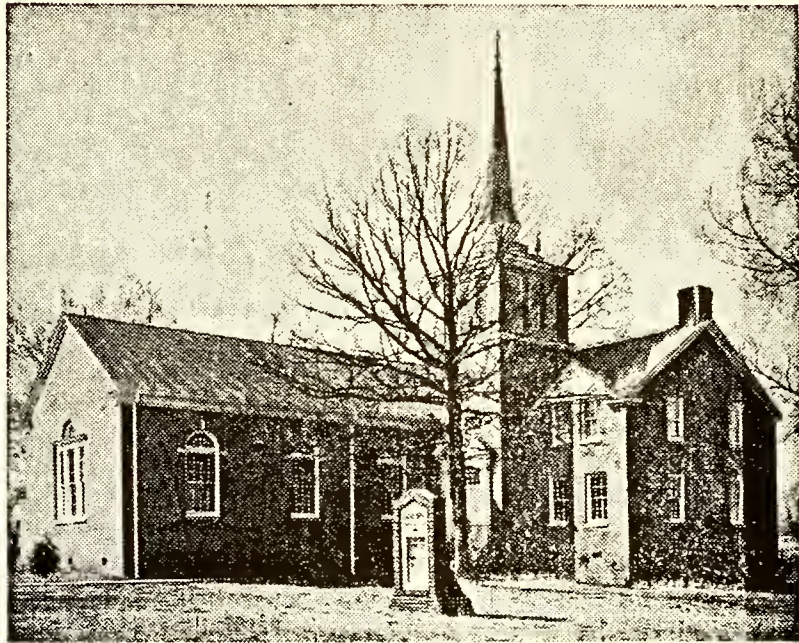
"THAT WAS A WONDERFUL SERMON ON THE MEANING
OF SUFFERING" - And now that I've heard you
preach, I really know what suffering
means.

Do we really say what we mean?

Camp Springs Methodist Church

Route 1

Reidsville, North Carolina



To you who would know God and do His will; to you who seek comfort and would find rest; to old and young, wise and unlearned, rich and poor, saint and sinner; this church welcomes you in the name of Jesus Christ our Lord.

ENTER TO WORSHIP

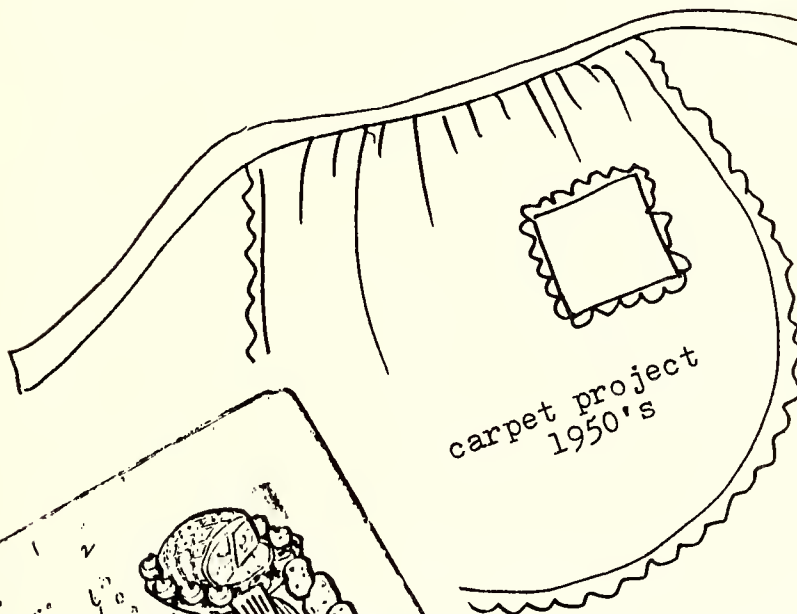
—

DEPART TO SERVE

PROJECTS OF WSCS

We're sending you this apron gay;
Please do us a favor this very day:
Measure your waistline and note the
inches
(Don't pull the tape measure till it
pinches)
Then for each inch, please count one
cent
And send us the sum of your measure-
ment.
With the cents you give, for our
carpet we'll pay:
The money you waist we pocket this
way.

CAMP SPRINGS METHODIST CHURCH



Camp Springs Membership 1984

Aldridge, Kathleen R.

Boone, Brenda
Boone, C. A.
Boone, Danny
Boone, Darryl Leo
Boone, Eula
Boone, Linnie

Brannock, Elma Mae

Brintle, Rachel

Brown, Betty Van
Brown, John
Brown, Paula

Chatham, Elizabeth
Chatham, Clem.

Cheek, Betty Faye

Chrismon, Everette
Chrismon, Onie

Clayton, Billie
Clayton, John

Combs, Edith
Combs, Irvin
Combs, Maudie
Combs, Mildred
Combs, R. T.
Combs, Thomas

Cook, Agnes S.

Davis, Hildred
Davis, Mary Neal

Ford, Betty P.

Grube, Bessie

Gwynn, Daisy

Hall, Cynthia

Harrison, Claudia

Jones, R. Hillman

Joyce, Nancy

King, Billie Jean

Loftis, Sharon

Mansfield, Cheryl

McKinney, Darlene
McKinney, Jessie
McKinney, Lisa
McKinney, Peggy
McKinney, Susan

Martin, Vickie

Moore, Deborah
Moore, Lois
Moore, Susan

Nunn, Exie
Nunn, Robert

Page, Barbara
Page, Betty
Page, Cecil
Page, Donna
Page, Doris Joyce
Page, Eugene
Page, Mitzy
Page, Patricia
Page, Robin
Page, Scott
Page, Tanya

Paschal, Aileen
Paschal, Cindy
Paschal, Edna
Paschal, Ernest

Phillips, Jacqualine

Renshaw, Shelby

Rice, Sadie
Rice, Stephen

Roberts, Pam

Satterfield, Angelea
Satterfield, Henry
Satterfield, Jamie

Saul, Jeff
Saul, Yvonne

Sawyers, Kathleen

Shaw, Allen
Shaw, Curt
Shaw, Donald
Shaw, Elna
Shaw, Ethel
Shaw, Frank
Shaw, Horace
Shaw, Jane
Shaw, Marvin
Shaw, Paul
Shaw, Vernon
Shaw, William

Smith, Bessie
Smith, Carlene
Smith, Evelyn
Smith, Fred
Smith, Harvey
Smith, Jimmy
Smith, Kelly
Smith, Lacy
Smith, Ronnie
Smith, Virginia

Somers, Bessie
Somers, Lawrence

Stadler, Rosa

Stallings, Eliza
Stallings, John

Stanley, Andy
Stanley, Louise
Stanley, Mary
Stanley, Tony

Swift, Keith
Swift, Robert
Swift, Ruby

Tatum, Peggy

Thompson, Bonnie
Thompson, Curtis
Thompson, Gayle

Underwood, Boyd
Underwood, Jennie
Underwood, Rena
Underwood, Russell

Vernon, Cyrus
Vernon, Janice

Walker, Bill
Walker, Homer
Walker, Jane
Walker, Kathy
Walker, Mary
Walker, Mitchell
Walker, Patsy
Walker, Viola

Washburn, Patricia

Williamson, Doris

Wrenn, Diane
Wrenn, Doris
Wrenn, Inez
Wrenn, J. V.
Wrenn, Laura
Wrenn, Lenora
Wrenn, Vance

Wright, Allen
Wright, Lugene
Wright, Robert

Combs, Tony

Stanley, Early

Young, Roger

Chester, Donnie

Chester, Donna

Chester, Jenniffer

Those in the Cemetery

Blackwell, Julia H.	1859-1885
Boone, Benjamin N.	1850-1882
Boone, Clyde T.	1908-1958
Boone, Elizabeth	1837-1914
Boone, Frances McKinney	1872-1941
Boone, James A.	1872-1967
Boone, Julius B.	1882-1884
Boone, Myrtle	1880-1913
Boone, Peter A.	1878-1913
Boone, William L.	1908-1967
Boswell, Bettie Hunter	1861-1919
Boswell, Louisa J.	1835-1898
Boswell, R. S.	1821-1898
Brincefield, B. Y.	1826-1909
Brincefield, Capus S.	1876-1965
Brincefield, Dottie Lee	1904-1906
Brincefield, Hallie Herbert	1917-1918
Brincefield, Harrell Gordon	1917-1917
Brincefield, Ida F.	1878-1949
Brincefield, Jane	1831-1909
Brincefield, Jane	1835-
Brincefield, Jessie V.	1899-1972
Brincefield, Joseph V.	1868-1891
Brincefield, Katie Lee	1904-1906
Brincefield, Mary Frances	1838-1914
Brincefield, M. Elizabeth	1854-1927
Brincefield, Sallie F. (infant)	1901
Brann, Daniel	
Brannock, Fannie Paschal	1864-1950
Brannock, Richard H.	1870-1950
Brannock, William H.	1908-1980
Brintle, Donna E.	1864-1941
Brintle, Jesse H.	1869-1911
Brintle, Lucy	1894-1932
Brintle, Mamie	1905-1977
Butler, A. Franklin	1861-1920
Butler, Connie M.	1937-1973
Butler, E. S., Jr.	1933-1934
Butler, E. Stokes	1899-1965
Butler, Edward Clegg	1871-1950
Butler, Eugene (infant)	1920
Butler, Florence S.	1899-1965

Butler, Howard G.	1908-1965
Butler, Ida Jane	1867-1926
Butler, Johnnie (infant)	1920
Butler, Mack Neal	1879-1942
Butler, Martha	1842-1913
Butler, Martha S.	1879-19
Canady, Annie Turner	1878-1969
Canady, Catherine Hunphreys	1822-1912
Canady, Claude	1903-1982
Canady, Joseph A.	1862-1934
Canady, Joseph Henry	1826-1908
Canady, Keoka Ann	1848-1926
Carrell, Cleveland	1888-1890
Chatham, Annie R.	1848-1926
Chatham Gretchen	1944-1945
Chatham, John C.	1840-1897
Chatham, Lucy	1876-1904
Chatham, William M.	1876-1900
Chilton, Alice Ann	1862-1913
Chilton, Bertha	1895-1981
Chilton, Broughton	1890-1932
Chilton, Jeff B.	1860-1932
Chilton, Jeff, Jr.	1906-1970
Coon, Sallie A.	1905-1934
Cranford, Lizzie Webb	1867-1927
Davis, Mary A. Coleman	1892-1932
Davis, Mary A. Swift	1892-1919
Davis, John W.	1885-1949
Dwiggins, Isabelle G.	1922-1980
Evans, Adeline Rice	1832-1936
Faucette, Glendora Watkins	1867-1933
Faucette, Peter Fields	1850-1932
Frazier, Emma T.	1894-1950
Frazier, Willie A.	1890-1965
Garrison (infant)	1920
Garrison, Barbara Tate	1899-1962
Garrison, Edd Whitt	1923-1945
Garrison, Elsie	1917-1918
Garrison, Fannie Belle	1872-1921
Garrison, Geneva Gray	1923-1931
Garrison, Georgia C. Boswell	1862-1903

Garrison, Helen A.	1892-1977
Garrison, Hunter L.	1861-1939
Garrison, James Ed.	1889-1944
Garrison, Jasper H.	1893-1935
Garrison, Lottie M.	1889-1927
Garrison, Ruth	1915-1918
Garrison, Thomas G.	1868-1932
Garrison, Walter V.	1927-1928
Garrison, William D.	1895-1969
Garrison, William J.	1843-1911

Gunn, J. Linwood, MD

Gwyn, Bettie	1886-1887
Gwyn, Fannie Edwards	1918-1963
Gwyn, Hassel H.	1915-1973
Gwyn, Wade H.	1894-1961
Gwyn, Amanda H.	1891-1971
Gwyn, Iverson	1831-
Gwyn, J. Frances	1869-1895
Gwyn, Jessie	1898-1919
Gwyn, Joe E.	1883-1967
Gwyn, Laura Frances	1860-1900
Gwyn, Mary E.	1841-1914

Gwynn, Benjamin Frank	1915-1973
Gwynn, Bettie m.	1873-1952
Gwynn, Emma Riley	1876-1967
Gwynn, Houston	1904-1978
Gwynn, J. Rufus	1877-1946
Gwynn, John Woodrow	1912-1971
Gwynn, Lula (infant)	1917
Gwynn, Maebell Branch	1917-1970
Gwynn, Mandy (infant)	1891
Gwynn, Nettie Stanley	1919-1974
Gwynn, Sam L.	1866-1945
Gwynn, Wade Hampton	1880-1881
Gwynn, (infant of H. M.)	1937

Hall, Lucy A.	1858-1899
Hall, Narma P, (infant)	1893

Harrison, A. Kearney	1891-1962
Harrison, Floyd	
Harrison, Nellie	

Hooper, Chas. S.	1900-1923
Hooper, Edwin L.	1861-1935
Hooper, George M.	1907-1909
Hooper, Lofton	1910-1916
Hooper, Lucinda David	1868-1948
Hooper, Mattie D.	1876-1943
Hooper, Thomas M.	1859-1915
Hooper, William E.	1916-1917

Huskey, Willie Watt	1901-1961
Huskey, John V.	1884-1961
Huskey, Mary Lou	1867-1923
Huskey, Mat L.	1855-1924
Jones, Sarah	1838-1910
Jones, James R.	1833-1877
Keck, Luxora Faucette	1889-1961
Key, Irene Larita (infant)	1933
King, J. Lonnie	1905-1981
Lovelace, (baby boy)	1959
Lovelace, Dave	1867-1954
Lovelace Frank Z.	1914-1944
Lovelace, Gene Autry	1936
Lovelace, Maggie P.	1906-1936
Lovelace, Mary	1877-1954
Lynn, Lewis L.	1902-1966
Madren, Amos	1814-1890
Madren, Ellender K.	1814-1905
Martin, Elizabeth G.	1877-1969
Martin, Fannie Cannon	1915-1984
Martin, James Lee	1908-1983
Martin, Posey Lee	1873-1950
Martin, Robert Lee	1937-1984
Matkins, Bertha M.	1886-1908
Matkins, Daisy	1883-1895
Matkins, Dr. J. Marion	1880-1910
Matkins, James	1919-1920
matkins, John E.	1870-1932
Matkins, Joseph	1923-1928
Matkins, Martin V.	1876-1908
Matkins, Mary E. Boone	1880-1977
Matikins, Mary J.	1842-1894
Matkins, Minnie B.	1881-1969
Matkins, Sarah J.	1839-1888
McKinney, Hoyett	1910-1913
Miles, Florence U.	1901-1974
Miles, Lee	1895-1983
Miles, William Elbert	1940-1946
Moore, Corrine	1931-1937
Moore, Diane	1948-1959
Moore, George Howard	1908-1981
Moore, John A.	1912-1969

Sartin, Andrew J.	1850-1882
Sartin, Emma	1891-1896
Sartin, James V.	1888-
Sartin, Zeke	1894-
 Sanders, Lucy A.	 1839-1910
 Saunders, Dorothy Elizabeth	 1920
Saunders, Bettie H.	1863-1888
Saunders, Clevey Mary (infant)	1889
Saunders, Emma	1885-1951
Saunders, Emma Ruth	1912-1913
Saunders, Cora Neal	1868-1943
Saunders, Floyd (infant)	1929
Saunders, George Norman	1906-1980
Saunders, (infant son of G. N.)	1928
Saunders, Grey (infant)	1898
Saunders, J. Frank	1896-1964
Saunders, Lofton, J.	1893-1973
Saunders, Maude M.	1881-1920
Saunders, Mennie Lee	1908-1911
Saunders, Monroe	1850-1935
Saunders, Susie F.	1895-1973
Saunders, Thomas W.	1876-1962
Saunders, W. R. (Bob)	1867-1936
 Shaw, Mary Simpson	 1898-1970
Shaw, Will F.	1893-1979
 Simpson, Alice Matkins	 1866-1977
Simpson, Thos. T.	1825-1909
 Smith, Annie B.	 1892-1963
Smith, Annie Ward	1890-1922
Smith, George N.	1906-1945
Smith, (infant son of Harvey)	1940
Smith, John Robert	1916-1971
Smith, Lester F.	1882-1969
Smith, Martha Emma	1902-1968
Smith, William Worth	1907-1969
Smith, John Henry	1878-1957
 Somers, Annie C.	 1890-1972
Somers, Clarence S.	1914-1929
Somers, Eunice McKinney	1890-1971
Somers, Fred	1889-1935
Somers, Jacob F.	1848-1936
Somers, Lester	1891-1953
Somers, Lula M. Standfield	1891-1923
Somers, Margaret	1876-1968
Somers, Mary Alice	1853-1929
Somers, Robert Lee	1879-1931
Somers, Tracey Lee (infant)	1965
Somers, Vance E.	1913-1975

Moorefield, Cora Rice	1880-1939	
Page, Alice L.	1864-1920	
Page, Annie B.	1888-1933	
Page, Effie, A.	1907-1958	
Page, James	1863-1892	
Page, John	1872-1920	
Page, Tommy Y.	1882-1956	
Page, William B.	1908-1976	
Page, Willie H.	1884-1921	
Paige, Robert S.	1885-1940	
Paschal, Alex. R.	1835-1920	
Paschal, Ed. W.	1874-1935	
Paschal, Capt. E. D.	1828-1912	
Paschal, Eliza	1829-1907	
Paschal, John Ezekiel	1871-1955	
Pettigrew, Michael D.	1959-1978	
Phillips, (infant)	1916	
Phillips, Etta M. Gwynn	1892-1983	
Phillips, Jack	1920-1921	
Phillips, William Paul	1883-1964	
Phillips, Willie Elmo	1922-1984	
Phillips, (infant)	1944	
Powell, Mary C.	1804-1884	
Powell, Thomas	1804-1887	
Rice, Andrew B.	1873-1897	
Rice, Albert	1873-1901	
Rice, Cora Lee	1873-1952	
Rice, Dewey Conrad	1927-1944	
Rice, Dora Mills	1884-1924	
Rice, George D.	1860-1919	
Rice, George Glenn	1878-1948	
Rice, Harvey F.	1898-1959	
Rice, Lillian Davis	1886-1973	
Rice, Lonzo H.	1901	
Rice, Martha A.	1857-1921	
Rice, Mary E.	1855-1908	
Rice, Mattie L.	1897-1903	
Rice, Novell L.	1873-1956	
Rice, S. A.	1826-1899	
Rice, Sarah	1834-1876	oldest grave
Rich (infant son of J. H. & Emmeline)		
Robertson, Florence Hooper	1898-1929	

Somers, William Frank	1887-1951
Somers, Zeb V.	1877-1939
Stadler, Alice W.	1861-1944
Stadler, Bessie	1890-1971
Stadler, C. W. (infant)	1920
Stadler, Eva (infant)	1916
Stadler, Mary E.	1913-1914
Stadler, William H.	1864-1932
Stadler, Turner	1902-1974
Stroud, Florence V.A.C.	1890-1958
Swift, Clyde E.	1916-1968
Swift, Geo. Alex. (infant)	1888
Swift, Huldah S.	1887-1959
Swift, Jessie May	1884-1885
Swift, John Wesley	1887
Swift, Lottie E.	1921-1970
Swift, Mary E.	1885-1937
Swift, Mary Fannie	1912-1914
Swift, Robert B.	1837-1923
Swift, Robert H.	1878-1968
Tate, Eliza Rice	1876-1973
Totten, Ella W.	1895-1968
Totten, James B.	1932-1969
Totten, Owen	1926-1937
Totten, W. Currie	1889-1939
Underwood, Andrew J.	1869-1935
Underwood, Bessie Mae	1929-1934
Underwood, Cornelia C.	1865-1946
Underwood, J. B.	1839-1912
Underwood, Latisha Brincefield	1838-1935
Underwood, Lillian Grace	1903-1942
Underwood, M. Ann	1854-1924
Underwood, Melvin (infant)	1926
Underwood, Minnie Mc.	1872-1898
Underwood, Nora G.	1876-1966
Underwood, Verdie May	1897-1898
Underwood, W. T.	1863-1956
Walker, Charles W.	1957-1967
Walker, Gladys S.	1920-1973
Walker, James L.	1851-1923
Walker, L. G.	1879-1915
Walker, Larry Daniel	1943-1945
Walker, Luther P.	1888-1952
Walker, Ollie S.	1895-1930
Walker, Susan E.	1853-1941
Walker, Wanda Lee (infant)	1949
Ward, Robert Lee	1886-1933

Ware, Claudia N.	1878-1911
Ware, Frank B.	1878-1965
Ware, Joseph T.	1850-1927
Ware, Lessie G.	
Ware, Minerva S. Gunn	1853-1935
Watkins, M. M.	1869-1906
Watlington, Bettie	1830-1896
Webb, M. G.	1838-1922
Whitt, Martha A.	1818-1880
Wilson, Lee Olen	1922-1968
Woods, James A.	1854-1890
Woods, James Corbert	1889-1895
Woods, Mary Eliza	1859
Woods, Willie A.	1878-1880
Wrenn, George N.	1913-1958

Chrismon, Onie Underwood Davis	1914-1985
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HOW WOULD YOU FEEL.....

If God gave us the same amount of time and attention that we devote to Him?

If God put as many things ahead of us as we put ahead of Him?

If God offered as many excuses as we do and if the excuses were not more justifiable than ours?

If God's promises were no more certain than ours?

If God withheld His blessings from us as we withhold our offerings from Him?

..how would you feel?

Rev. Dennis E. Fox,
Burlington
United Methodist Circuit



I Smell A Rat
Story taken from records of J.A. Boone
(between years of 1828-1835)

You've heard of this fellow before. Remember Devil Dick, the mischievous fellow?

This old fellow Simpson had a schoolhouse on the church grounds, and he would teach school. Dick was one of the scholars. Simpson had a rule: to read a chapter in the Bible when the scholars came in after twelve o'clock every day. The scholars had to stand up and read a verse or two, and then the next man had to read, and so on around the room. Now Dick was at the head of the class. Speaking in a course heavy voice, Mr. Simpson said, "Read, Richard." Richard started to read. "The Lord said to Moses, go. . ." Now at that moment Richard's eye caught the movement of a large rat, and he finished the sentence with, "G-O-D What a rat!!!" Mr. Simpson grabbed Dick and said, "If you don't kill that rat, I'm going to whip you." Dick had his pistol in his pocket, so he pulled it out and shot the rat, and down it came. Simpson retorted, "What did you shoot that rat for?" Dick replied, "Well, you told me if I didn't kill him you would whip me, so there he lays."



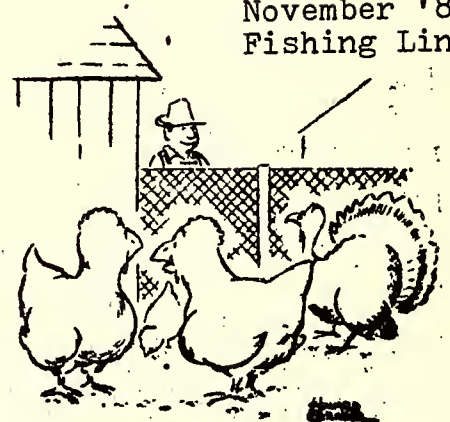
SEPTEMBER 23, 1984

THE CHOIR ROBE PROJECT

Contributors

Reverend Susan Moore
Mr. Boyd Underwood
Mrs. Frances Barts
Mrs. Jane Walker
Mrs. Ava D. Fergerson
Mr. Robert Wright
Mr. & Mrs. William Shaw
Mr. & Mrs. Lacy Smith
Mr. & Mrs. Cyrus Vernon
Mr. & Mrs. Robert Swift
Mr. & Mrs. Donald Troxler
Mr. & Mrs. Fred Smith
Mr. & Mrs. Cecil Page
Mr. & Mrs. G.W. Walker, Jr.
Mr. & Mrs. Paul Shaw
Mr. & Mrs Russell Underwood
Mr. & Mrs Irvin Combs
Mr. & Mrs. Stephen Rice
Mr. & Mrs. Eugene Page
Mr. & Mrs. Homer Walker
Mr. & Mrs. Toney Stanley
Mr. & Mrs. Wilbert Page
Mr. & Mrs. Clem Chatham
Mr. & Mrs. Lawrence Somers
Mr. & Mrs. Ernest Paschal
Mrs. Elma Mae Brannock
Mr. & Mrs. Allen Wright

November '85
Fishing Line



ONE THING I'M THANKFUL FOR ON THANKSGIVING—
I'M NOT A TURKEY

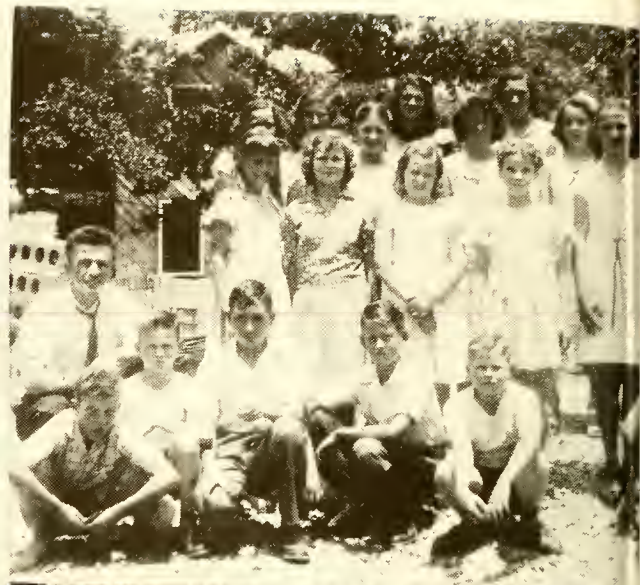




SANTA AND THE CHILDREN



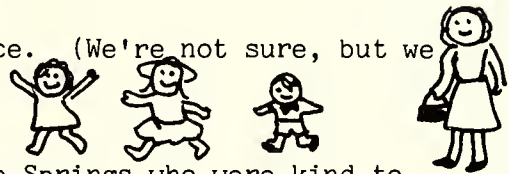
THE WAY WE WERE



BIBLE SCHOOL
between years of
1945-1947 notice construction
of fifth church

The Joe Johnsons' Remember

As for some of our memories . . . we have many . . . to mention a few, here goes: We were appointed to the Burlington Circuit in November, 1945. On the first Sunday we started out for Camp Springs and when we pulled into the church yard, we were surprised to see a lot of colored people (as they were called then). We realized that this Camp Springs Church was not ours, so we rode further down the road and finally came to the right one. Later, after becoming familiar with the charge and locations of the churches, we remember . . . we would arrive at Camp Springs after an earlier service at either Mt. Vernon, Shiloh, or Bethel, in time to hear the faithful Sunday School superintendent, Mr. Boone, say, "Sunday School dismissed!" Hordes of children would spill out into the yard, and most would come back in when the worship service started. One family had six or eight children, and they had to count them before heading home after a service. (We're not sure, but we think this was part of Mr. Boone's family.)



There were so many lovely people at Camp Springs who were kind to a struggling, poor, student pastor with patched britches. We moved to the cold, old parsonage when Steve, our first baby, was three weeks old. Before we moved back to our Western N.C. Conference, two years later, we had a precious little girl. When the Chathams' little girl was born, Clem gave Joe a cigar. When Lesley Ann was born three months later, Joe gave it back to Clem! Some of the names we remember are: Lib and Clem Chatham (our little Steve used to call them "Clem and "d'other Clem"). All the Underwoods . . . there were several families . . . all connected. I remember Mrs. Lonnie Underwood made me a beautiful gown and bed-jacket when our little girl was born. I kept that set for years. We remember

the Bill Brannocks and two Combs couples . . . We remember a lot of Shaws . . . Mr. Will and his family and Mr. Paul and his family. There were many more we remember, but maybe tomorrow would yield more names. Of course, there was Mr. Jimmy Boone, the Sunday School Superintendent we have already mentioned.

We remember a revival when Rev. Wayne McLean preached. His wife and mother-in-law were in the the congregation one night. He mentioned his mother-in-law and the fact that he didn't know how long she would be visiting them. She was giving him icy stares as he kept making comments about her. He just couldn't seem to change the subject. I remember asking the Lord to help him to "shut-up."



We enjoyed Camp Springs and remember you with love . . . but Methodist ministers do move on. After we left there, a few years later, in 1954, the Lord blessed us with another son, Bob. Steve has two children, Lesley Ann has two children, and Bob has two children.

As I write this, May 18, 1984, we are excited about Joe's retirement -- but with mixed feelings. The ministry has been Joe's life for 42 years as of June, '84. There have been wonderful Christians at each church along the way, and we thank the Lord for you and all the rest of them. As of July 1st, Joe will become Minister of Visitation at Christ U.M.C. in High Point. He will work part-time and work especially with the senior citizen group. The home we have bought is about a five minute drive from the church. It is an old house that has been brick-veneered. We have had a lot of repair work done on it, and we expect to be comfortable with the good and bad things about it. We'll divide our time between the two places until Conference moving day which is June 19th.

Please, give our love to all at Camp Springs, and please, pray for Joe as he retires and takes up his new work in July.

Submitted by: Mrs. Joe Johnson (Mary Louis)
197 May 18, 1984



Memories....

My first pastorate after finishing Duke Divinity School in 1947 was the same first pastorate my father had had in 1903-07--Burlington Circuit. There were two differences: My father had eight churches and drove a horse and buggy. I had four churches and no horse--nor car.

Because of the demand for steel in World War II, it was difficult to get automobiles--especially college students and young ministers. However, I was a very excited and happy young man having my own charge and getting paid \$2000 per year to do the one thing I loved best.

In those days it was customary for the minister to leave Conference on Sunday, go to the new appointment on the next Sunday, and return home to pack and officially move the following week. That year of my first appointment the North Carolina Annual Conference closed on November 9, 1947, which was a second Sunday. The preaching schedule for Burlington Circuit was first and third Sundays at Shiloh and Camp Springs. Second and fourth Sundays were spent at Bethel and Mount Vernon.

Since the four churches on the charge took care of the parsonage together, and since we were not living in a parsonage in Durham that we had to move out on moving day, the church members decided to take this opportunity to do some much-needed renovation. Therefore, it was almost Thanksgiving when (with the help of my wife's parents) we moved into the parsonage which was located at Altamahaw-Ossippee.

Very early on Sunday morning when I went to Camp Springs for the first time, I took a bus from Altamahaw-Ossippee bound for Caswell County. Not knowing exactly where Camp Springs was located, about 9:00 a.m. I got off the bus at an intersection that I thought might be close to my destination. I went to the first house I saw, which happened to be the home of newly-weds William and Jane Shaw.

The Shaws lovingly took their minister to church. After the preaching service this young couple, still feeling a responsibility for their

ew minister and yet unprepared to serve lunch, took me to the home of William's mother, Marion, whose wife, Helen, was Jane's sister. Memories of this day with the Shaws are vivid. I also have many memories of other faithful people, as well as memories of the old church.

The alcove in the front of the old church had two windows, one on each side of the pulpit, which was centered. These windows came in handy for a good cross-breeze, for spotting any youngsters who may have slipped out of the service, and for one particular unsuspecting need: to receive important messages. During funeral service (^{the name of} ~~who~~ the deceased ~~was~~ has slipped my mind.) Mr. City, the funeral director, came to the window and whispered, "Mr. Nicks, keep on singing. We have struck rock." I was not known for long sermons nor long services of any kind, but that was one time we gave our deceased brother an extra singing farewell.

My second visit to the Camp Springs community belongs in Ripley's Believe-It-Or-Not. My brother, John, had loaned me his car until my request for one rose to the top of the automobile dealer's list. I was told the man to look up for help was Mr. Jimmy Boone. When I finally found Mr. Boone's house, his daughter-in-law gave me further directions. I drove and drove--it seemed to "city boy" forever--down a narrow, bumpy path into the woods. There was my chairman of the board in old work clothes stirring a big pot of molasses. My ego was deflated to reality in a hurry; however, that was a valuable lesson for me. Never in my 35 years in the ministry did I have a finer, more dedicated, more intelligent person with whom to work.



Going back again in memory to my first day at Camp Springs Methodist church, I found a one-room building that had been in use since 1884, and beside it a wooden frame approximately fourteen feet tall. Ground breaking for that new building had been started on August 1, 1945, but progress on the building had been at a stand-still for, at least, one year.

But, oh, what delightful, dedicated and determined Christians I met. They treated me with respect and trusted my judgment. Since I was the first full-time minister they had had in quite some time, everybody was ready to "go" for Jesus Christ and His Church.

It was not easy. At times we were tempted to think completing that building would be an impossibility. Money was scarce. The two roads surrounding the church were unpaved and often muddy. We tried the pay-as-you-go system as much as was possible. Some of the work was done by the people themselves; some of the money for the building came from Duke Endowment. Wray Construction Company of Reidsville completed the work. On one Sunday we raised \$7500, many of the families endeavoring to give \$175 per family.

The seating capacity of the new sanctuary was 350. There were five classrooms and a nice, roomy fellowship hall and kitchen. And miracle of miracles, bathroom facilities for both men and women!

The next year after I returned from conference on the third Sunday in November, 1948, when I walked into the old church to hold church services, lo and behold, the pews were gone. As it turned out, the men of the church wanted me to begin my new conference year in our new building. In order to do this, the night before, "unbeknowing to their minister," they moved the old pews into the new building. The new pews arrived on December 29, 1948.

In the spring of 1950 Camp Springs was host for the Durham District Conference. The church was overflowing with people, and the ladies outdid themselves in preparing dinner-on-the-ground.

The church having been completely paid for, it was on Sunday, May 17, 1953, that the building was dedicated to the glory of God. The minister at that time was the Reverend H. A. Chester. He and the church folk

invited me back to have a part in that service. Mr. Chester died in April before the dedication, and his son, Archie, took his father's part in the service. Dr. E. L. Hillman, the Durham district superintendent, and the Reverend C. A. Johnson, who started the project, were also there.

Much has been crowded into my mind since my years of 1947-50 on the Burlington Circuit charge. Mr. Jimmy Boone was Sunday school superintendent as well as chairman of the board at that time. Mr. Will Shaw and his sons, Marion and William, gave of themselves tirelessly. A few others who come to mind are Mr. and Mrs. Lonnie Underwood, the Tom Underwood family (Mr. Tom had his special arm chair down front on the right of the pulpit.), the Stephen Rices, the George Wrenns, the Bill Brannocks, the Bob Swifts, Frank Ware and his sister, Annie Matlock, Mr. and Mrs. Walter Maynard, Dr. H. H. Simpson, Mrs. Roy City, the Irvin Combs. I always looked forward to seeing the children, one of whom was the small daughter of the Howard Moores. That little girl is now the Reverend D. Susan Moore.

I wish I could recall the names of everyone I knew. Lou and I and our three children (John, Mariana and Nancy Lou) enjoyed living there and appreciated being a part of the Camp Springs United Methodist Church.

Robert L. Nicks

JOHN E. WOOD MEMORIES

During the years I served Camp Springs we had many wonderful, spiritual experiences. A large number of Primitive Baptist believers accepted Christ, was baptized and joined the Methodist Church. They have remained faithful to their church over the years. It's a wonderful feeling to go back and see them active in the church. I have many wonderful memories of the years I served Camp Springs.

.....John E. Wood

COMMUNITY!

A preacher in a rural community heard that a man in his parish had announced that he would no longer attend church services because he had decided he could commune with God just as easily in his fields and garden and among his trees.

One autumn evening the preacher called on his reluctant parishioner, and for a while the two men sat before the blazing fireplace saying little or nothing, and not a word about church attendance. The man waited uneasily for the preacher to broach the subject. The preacher was aware that he would be expected to rebuke the man.

Finally the preacher picked up the tongs, lifted a single glowing coal from the fire and set it down on the hearth, and silently waited until the coal quickly ceased burning while the other coals in the fire continued to burn brightly. "You see what happens," said the preacher.

"You need say no more," replied the man. "Man cannot live alone. I'll be at church next Sunday."

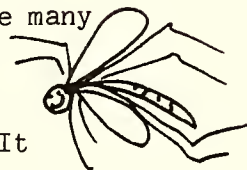
WHAT DO YOU THINK?

IS THERE A MESSAGE IN THIS? The sermon topic was 'Gossip.' Immediately following was the hymn, 'I love to Tell the Story.'

from, The NEWLETTER Newsletter

Burlington
United Methodist Circuit
September 2, 1984

The parsonage now provided the pastors of the Burlington Circuit is situated on a beautiful piece of property adjacent to the Bethel Church. At the time that the house was built, the Burlington Circuit was composed of the Bethel, Camp Springs, and Mt. Vernon (13 members) Churches. The parsonage in use before the new one was built was a large, drafty, hard-to-heat old farm house located in the Ossipee community. Mosquitos were a terrible problem there, and there were many nights when sleep was hard to come by. Battle had to be done with those annoying insects first, and most nights the mosquitos won. It was impossible to keep them out of the house. Cracks in the walls were large enough and numerous enough so that almost anything really wanting to get in could do so. Some "old time" preachers once in a while remind the "newcomers" that they (the newcomers) have lived in style because they never had to "walk the path" to the bath. In that old parsonage it was not necessary to go outside--the outside came in!



By the time we were appointed to the charge in 1960, interest in providing a new parsonage was already high. Shortly after we arrived committees were organized to make plans, provide financing, and decide where the house should be located. It was the latter concern, location, that provided the major point of disagreement. Understandably, both larger churches (Camp Springs and Bethel), wanted the parsonage located in their community. After much debate, often heated (the word "heated" is a prime example of understatement), it was recommended by the pastor that the District Committee on Locations be asked to visit both sites and make the final decision. Both sites were spacious and lovely, and either would have been acceptable to the parsonage family. The District Committee, under the leadership of District Superintendent W.L. Clegg

opted for the Bethel Church site, and both churches agreed to the decision.

Actual construction was handled by Allen Smith of the Bethel Church, with help from many members of both churches. It was the help from those dedicated members who gave time and donated materials that held the actual construction cost to about \$12,000.00. The construction was completed in the fall of 1962.

My primary memory as to financing concerns Brunswick stew, and though my memory may be somewhat faulty at this point, it seems to me that dozens of such stews were held to raise money for the parsonage. I know for certain that years after we had left the charge there were still containers of the delicious Bethel or Camp Springs Brunswick stew in our freezer. As a matter of fact, I wouldn't mind having a plate right now!

Rev. Joe Daniels
St. Timothy UMC
Brevard, NC 28712



I have real difficulty in trying to narrow down my thoughts in regard to Camp Springs. There are so many images which come to mind and many, many happy memories. I probably have a funny story I could share about every single member . . . I know you have many about me!!! Nevertheless, discretion dictates my not doing that.

However, when I try to think of Camp Springs as a whole congregation, I think of how they took a lonely, homesick, young preacher who didn't know the difference between tobacco and cabbage, flunked squash cooking, and was ultimately concerned with whether or not God had made a mistake in calling him into the ministry and accepted him into their homes and lives. For this I will always be grateful. Without my realizing it, I had allowed a congregation of people become a part of me. Whenever I reflect on those people, who in my thirteen years of ministry, have made the greatest impact upon me, it was without exception the North Carolina stay that raises the greatest number of names.

My mother still struggles with the cancer she began fighting while we lived among you. Your charge made it possible for me to be with her, my father, and my sister during her initial surgery. I can never repay this generous gift to my family. My entire family still says "thank you."

Well, I could ramble all day, but I don't want to bore you all. Jan says "hello, and we love you all." Rachel will be home from school and Nathan can't wait. So take care. "Hey" everyone for me and come see us when you can.



Love to you,

David
Bartlett U.M.C.
5676 Stage Rd.
Bartlett, TN 38134-4570

WILLIAM HENRY BRANNOCK

December 16, 1908 - March 31, 1980

William Henry Brannock was a man of faith. The strength of that faith never left him throughout his seventy-one years of life.

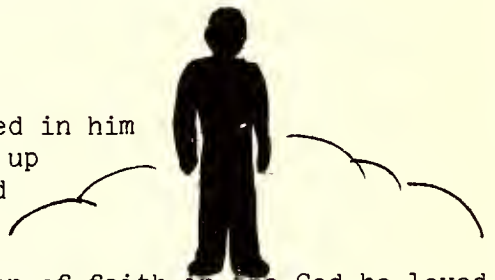
Born in Rockingham County, he was to make his home there and pursue a partnership with God as he watched his world grow. He built a home together with his wife, Elma Mae Bobbitt, in which he watched his three children grow and nourish. Today, these children, Peggy (Mrs. Linwood Wright), Bill, and Larry survive him as do the eight grandchildren he watched grow.

He watched his world grow through his pursuit of farming even beyond his retirement. Never one to sit still, he was constantly at work with God to make things grow.

He was a man of faith joining the Camp Springs United Methodist Church in 1923 by Profession of Faith. There he gave of himself and his talents as Sunday School teacher, Member of the Board and is remembered fondly for his years as director of the choir.

A man of many talents and interests, the words of the poet describe him well:

His life was gentle,
And the elements so mixed in him
That Nature might stand up
And say to all the world
This was a man.



Bill Brannock was a man. He was a man of faith in the God he loved and served.

Rev. Richard Brunson

Our Memories of the Camp Springs United Methodist Church

By John and Lula Olive and family

June of 1981. What a wonderful time this was, for it was the beginning of a new chapter in our lives - a chapter that was to be filled with love, laughter, and a deepening love that would last for the rest of our lives. Little did we know when we came to preach that first Sunday in June 1981 how deeply we would fall in love with the people of Camp Springs United Methodist Church.



We were warmly received that first Sunday. I remember the very special feeling as we slipped into the sanctuary that first Sunday, and people turned around to see who had eased in and realized it was the new pastoral family. Our hearts were won over to them that first day, and the choir, led by Mrs. Eugene Wright, sang so beautifully, as indeed they always did. I knew from that first day that this was a special, loving, caring, and sharing church that would always lift its minister up. Indeed, Camp Springs did just that. They were eager to try to do whatever I asked as their pastor. I tried to be present at the choir rehearsals each week and always looked forward even to the rehearsals because they sounded so beautiful. I would look forward each Sunday to hearing the choir sing, and I must confess that each time, as they sang, tears of love and joy came to my eyes. I always got in the pulpit having been richly fed by the choir and by the love that I felt coming from each member in the congregation. It was a joy to share each Sunday. I felt not only the love but the prayers of each one as they prayed for me to be able to give them God's Word for that day and week. From the first Sunday on, I was won completely to this lovely congregation. I

always knew that they would be there in full support of their pastor. In addition to our being fed so richly by the choir under Lugene's direction, I was nurtured by the most deeply spiritual and committed woman of God that I have ever met in the person of Mrs. Lacy Smith. I will remember for the rest of my days how richly satisfying were the Bible Studies that she led each week, and I will draw inspiration and strength for all of my life from the lessons I learned as Evelyn led each week. It was evidenced that she had a deep commitment to God and enjoyed proclaiming His Word. Here in this gentle woman, God truly resided in all of the power of His Holy Spirit. While remembering, I also want to thank Lugene for the beautiful cantatas she directed and for the special "Fifth Sunday Singings" she directed. I am still listening to them on tape and drawing strength from them.

There are numerous other persons who blessed our lives while at Camp Springs, but they are too numerous to mention. We must confess that every family was an inspiration to us, and we fell in love with you all so hopelessly that we will forever be encaptured in your love. I have been preaching since June 1951, but I can safely say that of all the churches I have served Camp Springs will forever hold a very special spot in our hearts. When we knew that we were moving, it nearly broke our hearts. Our love for you is so strong that we will forever be a part of your lives and you ours. You are in our thoughts every day, and I will always thank God for the day that He sent us to Camp Springs United Methodist Church. No matter where we go, we will remember those two years from 1981-1983 as the two most wonderful years in our ministerial lives, and we will love and cherish you forever and consider ourselves as a part of Camp Springs United Methodist Church.

Rev. John Courter Olive and Lula Mae Courter Olive
Darlene Olive, Jim Olive

The church is not brick and mortar, it is people who bring all their strengths and weaknesses, all their hopes and failures together and yield them up to God for His service. It is the people I remember when I think of Camp Springs United Methodist Church.

My first memory is of Reverend Robert Nicks. I was only three when he left, but I recall waiting by the door in the midst of a sea of legs to speak to him. He never arrived so late for services that he didn't have time for me. I was important. I might have been just a loud mouthed kid to a lot of people, but my preacher cared about me. That's how I knew that when Jesus said, "Suffer little children. . ." he meant me too!



I remember the joy in Mr. Jimmy Boone's face when he led the singing in Sunday School. From him I learned that God's praise must be sung first in the heart. If it isn't, the most beautiful voice in the world won't be of any value.

I remember that Mrs. Paul Shaw loved me. I can't remember the Sunday School lessons, but I remember the love. Perhaps that is the greatest lesson--that a teacher must love the students first, not just the material taught. Students can always learn more material, but even today, twenty-five years later, when I remember that Mrs. Shaw still loves me, I gain new strength to carry on.

I remember, also, Mrs. Matlock and Mrs. Rice (I always think of them together), Miss Jessie Brincefield, and Mrs. Jenny Underwood. They were older ladies, but we children were important to them. They took an active interest in us. They talked to us about what we thought, how we felt, what we were becoming. That means a lot to a child.

Mr. Bill Brannock gave us our first chance to be a real part of the

church. You see, he must have known that children have to be able to give back; they can't always just take. He let us sing in the choir! That was a real thrill. He treated us like real members of the congregation. He believed in us enough to give us responsibility!

I remember Mrs. Brannock as well. She was trying to keep me occupied at a W.S.C.S. meeting, but what she did had a profound effect on the rest of my life. I was very young, but she handed me a hymnal and told me to memorize the Apostle's Creed. I did, and it has been the framework on which I have built my theology. No one ever talked about Wesley's "Scripture, Tradition, Reason, and Experience" back then. Mrs. Brannock gave me the "Tradition" of the Creed to go with the Bible, my own experiences, and my ability to think. She helped start me on the road of what they call at Duke, "Theology in the Wesley Tradition"!

They 1960's brought great stress on the church. We were called on to accept changes in our attitudes that we had held for generations. I was a child. It was easier for me. But, as I listened to the adults around me, I remember how hurt I was to find that Camp Springs was not perfect. It possessed all the same weaknesses and failures of the rest of society. There are those who do not love their neighbor. There are those who do not even love themselves. There are those who are afraid to let God's love change them into what He wants them to be. They are afraid to be made over in God's image, so they remain trapped in the image society has made for them.

Camp Springs is not, nor has it ever been, a Utopia. To speak only of the good would be unfair to those who came after us in the life of the church. But, as Methodists, we are called to strive for perfection, not to be satisfied with what we are, but to struggle, as individuals

and as a church, to be more like Christ each day. We will never say we have no sin, but we are called to work each day to yield our will to the perfect will of God in the hope that one day our lives will be so totally yielded up that it will be not we who live but Christ in us.

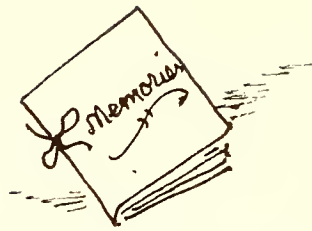
Camp Springs is a place and a people where the weak can find strength, where those who failed can try again. I have found that to be the one eternal truth of our community of faith--even though we fail, we try again. I believe that our trying has made us a better church than we were. Each of us has learned lessons from our fathers and mothers in the faith, and we have built on those lessons.

Years from now, when the David and Patrick Vernons, the Angela Walkers, the Jennifer Thompsons, are remembering us, let us covenant with each other, and with God, that they remember us as ones who loved, ones who tried, ones in whom they saw Christ. Let us keep faith with the past and leave them an even better foundation than we had, that they, and the entire church, may continue to grow into the likeness of our Lord, Jesus Christ.

Rev. Susan Moore



MY MEMORIES



The glory of those days, when we began to build our new church on August 11, 1945. I have a wonderful invisible book which I carry with me always. It is called "My Scrapbook of Memories." On its many pages I keep the sights, sounds, tastes, places, and faces of the past. They are images that linger deep within my mind. As I look back on those pages of my memory, I see a great man of God: Rev. Robert L. Nicks, a man, not only a minister for souls, but a builder of a church. He gave to us so much of his time and work. He would tell us Christ has no hands but our hands to do his work today. I can still see him when he knelt down to pray.

I think of those memories much like heartbeats, sounding through the years, those precious echoes never fading of the smiles and tears.

I am so grateful for all of the wonderful people who gave so much to have a church like Camp Springs. We give thanks to God for the loved ones that have gone on to be with the Lord. We are grateful, too, for all the wonderful pioneer Christian people that organized Camp Springs Church in the years of long ago.

God moves in mysterious ways his wonders to perform. I feel that God was with us when our new church was born.

Surely life must have a wonderful meaning, for all our goals we did accomplish. As I look back on those dear memories, it has kept my heart alive. When I look back into my scrapbook of memories, it is a treasure I value very much. I am proud to be a small part of Camp Springs Methodist Church.

Mildred Combs

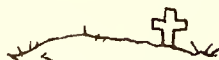
.....MEMORIES.....

I now live in Alamance County, but I was born in Randolph, raised in Guilford, and moved to Caswell in the fall following my high school graduation . . . 1935. At ages 16 and 18, having been very active in all church, school, and community activities, my older brother and I were lost!!! My daddy soon saw to it that we were in church, though. We visited many churches in the surrounding area. In the little Baptist church where we attended Sunday School, with eyes flirting over a song book, I attracted the attention of the boy I was to marry two years later. My dad and stepmother decided, since we were Methodist, to join a small church that was one of a charge of four or five churches. At that time, my brother and I decided to leave our membership in the church where it was . . . near McLeansville. Along about the time I was 17 years old, we attended the "Big Meeting" at one of the sister-churches of the one where Daddy and Myrtle had joined. Preacher Parrish was the pastor at the time, and the church was Camp Springs. I remember going to the altar that night, although I had been a church member since age 8½ years. However, I wasn't a member of Camp Springs until many years later, but this was my first contact with Camp Springs Methodist Church.



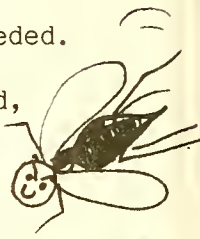
Clem and I were married on Christmas Day 1937. Our first child was born in 1944; a precious little girl we had for one year . . . our little Gretchen died in 1945. We were still attending the little Baptist church in which we had met, but now we had to make a decision. Clem had family relations buried at Camp Springs . . . all of my people were much farther away, in Guilford, Randolph, or Moore counties. We decided on Camp Springs, so she would be near us. This was my saddest

experience at Camp Springs -- the day our baby was buried, but through my tears, I remembered the scripture . . . "and a little child shall lead them."



On June 16, 1946, Clem and I became members of Camp Springs -- he, by profession of faith, and I, by letter of transfer. Rev. Joe S. Johnson was pastor at that time. It was a most rewarding and heartfelt experience. We had found "home." The church family took us in with open arms, and we became a part of the family.

Soon I was asked to help with the music . . . a pianist was needed. It was not that I played that well, but because I was needed, I said, "I'll do the best I can." My most horrifying experience happened while I was playing for a funeral on a late summer afternoon. With wasps flying all over the place, I was praying I wouldn't get stung when suddenly, under my dress . . . on my legs . . . I felt one crawling! I was petrified . . . for any other service other than a funeral, I would have had to scream, but instead, I prayed and played and played and prayed!!! No, I didn't get stung. After the service, I looked under the piano, and there were many, many "dirt-dobber" nests. This happened while we were in the old frame church.



About the time we, as a church, were getting into full swing to finish the building we are now in, many, many money-making projects were going on. Brunswick stews were always good, and we had quite a few. The most outstanding of these, in my memory, and the most frightful experience I have ever had at Camp Springs was in the spring of 1947. With a large crowd gathered, the stew was being served upon the long picnic table, in the grove beside the old frame church. One moment I was standing, and the next moment I had tripped on a tree root and fallen flat on the ground. Seven months pregnant, I was terrified

for the safety of our unborn child. I was too frightened to be embarrassed. Thank God, our daughter, Becky, arrived safely May 29, 1947. In 1953, we were proud to announce the arrival of a son, Clem Calvin Chatham, Jr.

The years passed, and people would come and go . . . but my most embarrassing experience was still to be. Along about late 1977 or 1978, we now had a good organist, but for some reason she was away, and I was asked to fill in for her. The first song was just fine, but when we started to sing the second song, I started playing the first song!!! Whew!! I had failed to turn my book to the second song. Someone quickly handed me a book turned to the right place . . . the "pitch" was set, and the congregation continued singing. I couldn't "fall in" with them since it was a different key!! Truly, my most embarrassing experience!!!



More time has passed, and it is now 1984. When my "memories" scan the years since first coming to Camp Springs, many familiar faces are missing. I still remember the support of those people; they are not forgotten. I appreciate, too, the present congregation. It is good to be a part of the family . . . and our church is like a family . . . when someone has a heartache, the family is there . . . when someone has a joy, the family is there . . . and as a church, we take it to God in prayer.

Submitted by:

Lib (Spencer) Chatham


May 8, 1984

In the early church of my childhood, which was the fourth church, I remember on Sunday morning when we came to church, Mr. Jim Boone would be sitting beside the stove that was on each side of the church. He would always be studying his Sunday School lesson. It was in this church that I was baptized at sixteen.

We all had Sunday School in the church sanctuary with classes being in different places in the church.

Then after I was married to Lacy Smith, he moved his membership to Camp Springs, and after Karon our daughter was born, she was later christened in the old church.

When the last church was built, we really enjoyed having separate rooms for Sunday School, and we went forward in many other programs. We have enjoyed many ministers and their families along the many years we have been a part of Camp Springs.

Quite a few years later Ronnie our son came into our lives. It has meant a lot to us to worship with our children in the church.  Ronnie was christened in 1958. The church has many happy memories for us as a church family.

Evelyn Smith

Camp Springs has been a special place in my life. Joining the church has been a wonderful experience for me. The Rev. Joe Johnson was our preacher at that time, 1945. He was a wonderful person - such a devoted person. He was liked by the people. Also, Mrs. Ethel Shaw was my Sunday School teacher. She, too, was a sweet devoted person. All this just made me feel at home at Camp Springs.

As our church membership became larger, we decided our little white church was small. We needed more room. We worked hard to raise money. It was hard times in those years. We members were raising a family, paying for a home, but somehow with help from others, we made it. We raised money slowly.

Onie Chrismon and I decided one cold fall night to visit friends who had loved ones who had gone on but were once in our church. This was an experience we had never done before. People were so nice to us. They gave to us nicely which we appreciated so much. We knew our farmers had dealings with warehouses, so we visited Burlington, Reidsville, and Danville. They, too, were very nice to us. This was how our church was built - by the help of God giving us the strength to "reach out." Thanks to our good neighbors, good friends, and business people, and the members of Camp Springs community.

Working with the M.Y.F. boys and girls, we decided we would like to have a bullentin board in our church yard. Our boys and girls raised the money to pay Mr. Allen Ward to design and lay the brick. Our young people helped with anything they could do to help with the cost of labor.

Today I look at the bullentin board after years have passed, but the memories are there. Thanks again to the M.Y.F. members of Camp Springs Church. There is still the thought, "Well done!"

Maudie J. Combs



Bits and Pieces: Gathered while talking with Jennie Underwood 5/10/1984

Jennie King boarded with Mr. and Mrs. Will Shaw while teaching at Camp Springs School, near the "Will Shaw's" . . . boarded almost a year and then married Lonnie Underwood on Feb. 4th, 1928 and moved in with his folks for eleven months . . . His daddy was Andrew Underwood . . . everybody called him "Bud" . . . lived about where Betty and Preston Page built their house . . . Jennie started going to Camp Springs on the first Sunday in Feb. 1928 . . . on Sunday after getting married on Saturday . . . When I questioned this with raised eyebrows, she said, "Well, they did have service in the afternoon that day!" . . . started going to church there first Sunday in Feb. 1928 and been going ever since!!!!

These are things Jennie remembers:

Old Frame Church: Two wood stoves . . . one on either side as you entered. . . men usually gathered on left side and women on the right side, but you could sit together . . . There were two outside doors, with two aisles and three sets of pews . . . chairs in the vestibule of the present church are out of the old church and were recently recovered by Evelyn and Lacy Smith . . . Old church was torn down. . . don't know just when . . . sold parts to different people . . . a Mr. Pegram, from Reidsville bought the main part of the building and used it to make a dwelling house . . . we had lots of stews, contest plays and so forth to raise money for the new church . . . one big stew at the fire department in Reidsville . . . a long time ago . . . Jennie's brother Edgar gave a ham or shoulder for that . . . Maynard family gave velvet for the altar in the new church and Mrs. Maynard, Jennie and Lonnie put it on . . . Jessie Brincefield made cover for organ out of what material was left . . . George Saunders supervised laying off drive-way for the new church . . .

Howard Moore helped . . . Howard was very good at doing anything . . .
came up with yard or cemetery . . . hauled rock for driveway . . . he
did anything as long as he was able . . . Driveway was laid off before
Norris started to school (before fall of 1953) . . . It was a Spring Clean-
up Day . . . Remember well when the Women's Missionary Society was or-
ganized . . . Mrs. Maynard was first president . . . Bynum Warren, Mrs.
Maynard's daughter, helped to organize . . . Jennie attended 14 years
without missing a meeting . . . Lonnie told the boys that that was one
night they couldn't have the car . . . after they got old enough to
drive . . . sometimes they took her, though . . . Lonnie was a steward
in the church for 20 years . . . Mrs. Maynard took sick in the new church
at homecoming . . . was riding with them . . . got her home . . . called
her family . . . she had heart attack . . . Mrs. Maynard was good . . .
Lonnie's brother said he would rather hear that woman pray than anybody.

Submitted by: Lib Chatham May 16, 1984



Bonnie Page Thompson
Baby contest winner



Viola Garrison Walker
Oldest member of
Camp Springs Church

It was decided by the members of Camp Springs Methodist Church (white) that they needed a new church.

The old church, built in 1884, was of a one room structure, about 30 by 50 feet in size. It was outdated, and they needed more space for Sunday School rooms, etc. The church was to cost an estimated \$18,000. In 1945 the pastor, Carl Johnson, and the members started. A small amount of equipment was moved on the premises July 3, 1945 and through that month. Foundation digging started August 1st. On August 11, 1945 an agreement was made between Reidsville Flour Mills and Lumber Yard.

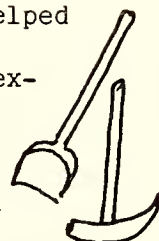
C. S. Brincefield was appointed treasurer. This was decided as he ran a store nearby, and he was the only member to have a telephone in to Reidsville. He would be at the store most of the time for any information that was needed.

The work went on for about a year. The money was coming in slow; so was the work on the church. All the first floor framing was put up, including the auditorium, but no roof nor rafters were on any part of the structure. The next two years very little work was done. I think this was due partly because our pastor, Carl Johnson, who started the church left and was replaced by Joe Johnson in November 1945. This was just after World War II, and things were a bit unsettled.

Joe Johnson served two years, was a student pastor, and had little time to promote the building program. He was also possibly not quite as interested over it as Carl was.

In November 1947 Robert L. Nicks replaced Joe Johnson. Nicks was also a student pastor but was further advanced in his studies. Nicks took a great interest in the building, and started promoting it strongly. By spring of 1948 he was out helping with sawing logs for lumber. He

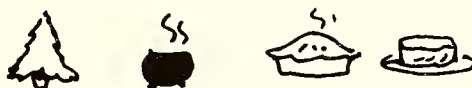
could pull a cross cut saw about as good as any of us. Helping dig ditches for drainage, he was good with a pick and shovel too. He helped any way that was needed and was good at solicitoring funds for the expenses.



By the third Sunday in November 1948, the church was completed. We held the first service in the new church that morning.

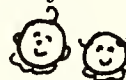
Our new pews came in on the 29th of December and were installed that day and the next. I think two days was what it took to install them. Anyway, we had the first service with the 24 new pews and pulpit chairs on the first Sunday in January, 1949.

The new church was completed, but not for \$18,000 as was expected but for \$49,000. The figures were a few dollars over, but Mr. Wray rounded it off to \$49,000.



Had the members known the cost would have been this amount, the church would not have been started. Not at this time anyway.

By this time we were trying to raise money many ways to pay off the debt. Asking for pledges. Making brunswick stews. Baking pies and cakes for sale. Money gifts on the Christmas tree (this amounted to something over \$600). A special collection each third Sunday for several years. A baby contest (this amounted to over \$800).



When the church was completed, we were making some payments to Reidsville Flour Mill and Lumber Company, but Mr. Wray was wanting his money. So on May 5, 1949 we made a loan from The First National Bank of Reidsville for \$15,000 to cover the remainder of the debt to Reidsville Flour Mill and Lumber Company.

This note was signed by Mr. C. S. Brincefield, Mr. J. A. Boone, and was cosigned on the back of the note by all the stewards and trustees of the church. The note was to be renewed every six months which would

be June and December. This was done until December 7, 1952. On that day we had paid out all but \$875 so Mr. J. A. Boone signed the note himself for 30 days. Payable January 6, 1953. It was paid and the debt was paid off on this date.

Rev. H. A. Chester was pastor at this time. He replaced Rev. R. L. Nicks November 5, 1950.

After the debt was clear, we decided to have the dedication. The date was set for third Sunday in May which was May 17, 1953 at 10:30 a.m.

Rev. Chester had been suffering from leukemia and died April 6, 1953. (Rev. Harley Archie Chester: born January 28, 1900, died April 6, 1953) He was buried at Alamance Memorial Park in the Masonic plot. Rev. Chester's son, Archie, carried out his father's part in the dedication ceremony.

We had the church dedication beginning at 10:30 a.m. followed with the quarterly conference. We recessed for a picnic lunch and came back at 2:00 p.m. for homecoming that afternoon, so that was quite a day.

We were without a pastor from April until November of that year. Rev. Paul C. Browning came and had his first service November 1, 1953. He stayed until June 20, 1957. Things went on normal for several years. Not too much happening, changing pastors at least every four years as Methodists do. In 1968 it was decided that we needed some new pews for the rear of the church. Back of the sliding doors. We were still using some of the pews from the old church back there. So they were ordered from the Southern Desk Company-the same company that made the others twenty years before.



They were delivered the last week in November, 1968, and on December 2, 1968, they were installed. There twelve of them, but I don't remember the price. By selling memorials at \$150 each they were paid for within a few months. This helped the appearance considerably and gave us better

sitting space.

There have been several more things done to the church from time to time: new chairs, new carpets, etc. But I believe the ones mentioned were of most importance.

William Shaw

The Names of God

Elohim.....God as omnipotent sovereignty. He is
the source of power and authority.
Jehovah.....He who possesses permanent existence
Eternal God.
El-Shaddai.....God Almighty. Gen. 17:1 Able to set
aside the laws of nature.
Adonai.....Lord. Signifies ownership or mastership
Jehovah-Jireh.....God will provide. Gen.22
Jehovah-Rophe.....Jehovah heals. Ex. 15:26, "I am the
Lord who heals you.
Jehovah-Nissi.....Jehovah, my banner. Ex. 17:8-15.
Jehovah-M'Kaddesh...Jehovah who sanctifies. Lev. 20:7,8
Jehovah-Shalom.... .Jehovah is peace. Judges 6:24
Jehovah-Tsidkenu....Jehovah, our righteousness. Jer. 23:6(b)
Jehovah-Rohi.....Jehovah, my Shepherd. Ps. 23
Jehovah-Shammah.....Jehovah is there. Ezek. 48:35
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Burlington
United Methodist Circuit
August 26, 1984

THE RICE REUNION -- ON MOTHER'S DAY

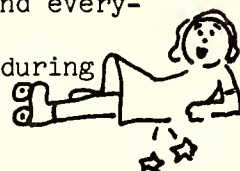
A TRIBUTE TO HARVEY RICE

Harvey Rice and his parents, Albert R. Rice and Novella Chatham Rice, all natives of Caswell Co. are buried in Camp Springs United Methodist Church Cemetary along with Harvey's sister, Mattie and son Dewey. Although Harvey left Caswell Co. while still a young man to "seek his fortune" (and he did become a successful businessman in High Point, N.C.) he was never out of touch with the county. He came back frequently to "go hunting" and to mix with old friends. He contributed to the building fund when our present church was under construction. When his grandmother, Annie Saunders Chatham, died in 1926, he brought his mother and his sweetheart to visit the grave. The next year he married the sweetheart, and the young couple and mother, along with other members of the family returned. For quite a few years, many of the other cousins came too, to remember loved ones and to visit one another. Gradually, though, through death or otherwise, the group became smaller and smaller. However, as Harvey's family grew, he was consistent in seeing that his family came each year. Today the Rice Family Reunion still meets at Camp Springs on Mother's Day. Ralph Rice has made generous contributions to the Cemetary Fund in memory of his dad, Harvey, and other relatives. Although Harvey has been dead since 1959, the "sweetheart" still carries on the tradition. Every Mother's Day Lee Russell Rice is at Camp Springs, with her children, grand-children and great-grand-children and many in-laws to remember their loved ones and to keep in touch with their now scattered family.

Submitted by: Mrs. Clem Chatham May 16, 1984

As I recall, Camp Springs Methodist Church was always a part of my life. I was nine years old when I confessed and went down to the altar to accept Jesus Christ as my Lord and Savior. At that time Rev. Nicks was our pastor.

There are so many fond memories that I have of our church. The time our M.Y.F. participated in the Reading of the Bible, and we stayed up all night taking turns reading it. Also, the fellowship we had on our Church Night Skating groups. I just knew I would become an expert in the skating rink, but it never happened. I loved the times we made the Brunswick stews in the big black pots on the church grounds, and everyone would get together to clean the cemetery. The fellowship during these times I especially remember and cherish.



When I married and moved away, I became a Baptist. I really found out that it doesn't matter what denomination you are as long as you believe in Jesus Christ and serve him faithfully.

I will always have my fond memories, and Camp Springs will always be my home church and have a special place in the heart.

Yours in Christ,

Judy Combs Cook

Alamance Methodist Youths Reading Bible In Marathon

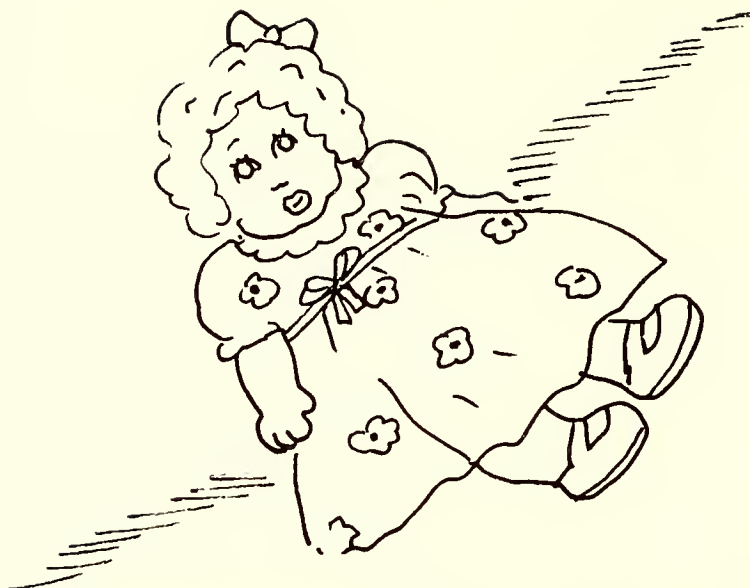
BURLINGTON, July 29 — A round-the-clock, 80-hour reading of the Bible by 150 Methodist youths entered its 56th hour at midnight tonight with an estimated 24 more hours ahead before its completion.

The teen-agers of the North Alamance Sub-district Methodist Youth Fellowship began the marathon event at 8 p.m. Wednesday with a schedule calling for its end at midnight Saturday.

Bobby Johnson, president of the sub-district and a member of West Burlington Methodist Church, opened with the first chapter of Genesis. The reading is under way at Trinity Methodist Church at the intersection of State Routes 49 and 54 in Burlington.

Bob Andrews, counselor of the sub-district fellowship, termed the movement as the "determination and devotion" of Methodist youth. He said the boys and girls, ranging in age from 15 to 19 and representing 13 churches, originated the idea. He called the continuous reading of the Bible the first of its kind in the area.

Each teen-ager reads for 30 minutes in relay. The fixed schedule, obtained from other places where such an event has taken place, will allow the youths to finish the reading in 80 hours—more or less. The teen-agers here are contending it will be less.

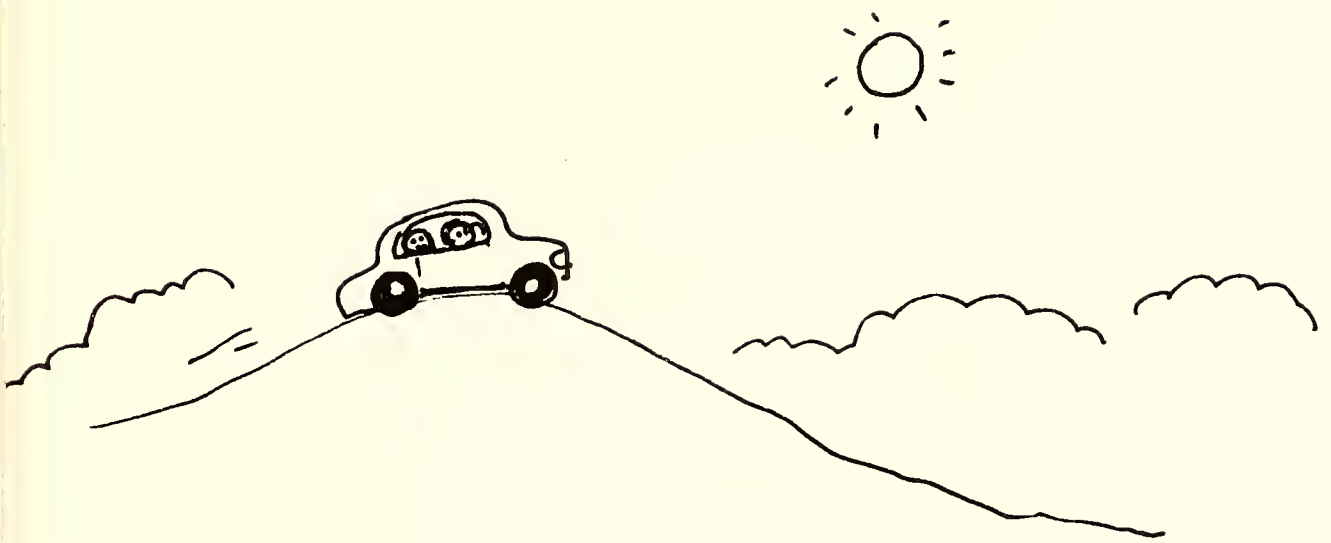


One of the earliest memories I have of our present church happened one night when I was somewhere between five and eight years old. (Age wasn't important back then.) The people of our church were having an auction sale similar to the craft sale our United Methodist Women have today. The proceeds were to help pay for the new church building. Being a little girl who adored dolls, I fell in love with a doll that Lib Chatham had made and donated for our sale. As all little girls do, I begged my parents for this doll. Well, the bidding started . . . The price kept going higher and higher and higher. Some one else must have known how much I wanted that doll. My heart was pounding as the price went soaring. Back then \$10.00 for a doll was a bit much, but my dear parents bought me that doll and I have cherished it for many, many years.

Thanks Mom, Dad, and Lib for the doll, but much more for helping to establish our present church building where I can now bring my family to worship our Saviour, Jesus Christ.

Mitzy Combs Page

July, 1984



Camp Springs is home. The church was a natural part of my life as I was growing up. From the many years of riding with Mr. and Mrs. Paul Shaw over "Lambeth Hill" until I was driving myself, going to Camp Springs Church was a big part of my life. I learned a lot about loving, caring, and sharing with a church family during the years I played the organ for the church. Mr. Bill Brannock and the choir were so patient with me when I was very young and just learning to play the organ. They will always be so special to me because they taught me, by example, how people work together for a common goal.

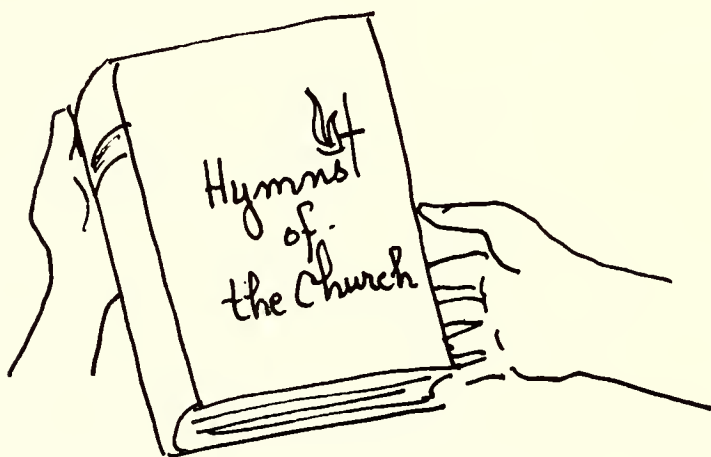
I believe that my Camp Springs Church family through faith in God led me to decide to spend my life helping others through the nursing profession.

Rachel Walker Boone

MR. WILLIAM H. BRANNOCK

The first Sunday I played for church, Mr. Brannock told me to do the best I could, and he would sit beside me and help me through the service. I knew from that Sunday on that with God's guidance and Mr. Brannock's encouraging words and help that no church service would be so difficult that the three of us couldn't handle it. Each hymn to him was special, and he taught me to love hymns for their words and their meaning. When I play or sing some of his favorite hymns today, I remember Mr. Brannock and how he touched so many lives with his love of music. I will always remember how he cared for me as if I were his daughter and how I loved and thought of him as a second father. Mr. Brannock indeed was a loving and devoting servant of God.

Mary Jane Shaw Ham
Former Church Organist





From 1964 - 1968, Mary Jane Shaw and I were the organists for the church. It was an experience which taught me discipline, patience and responsibility.

Mr. Bill Brannock was probably the person who meant the most to me during this period. He always had words of encouragement even when you knew you hadn't quite done your best. He never criticized but always supported.

One amusing incident happened one Sunday during communion (of all times). A mouse decided to grace us with his presence. As I was playing the organ very softly, and the church was very quiet, one of the choir members whispered, "It's a mouse," loud enough for everyone to hear. This mouse played around my feet for a little while, and I was terrified that I would push the volume pedal to the floor. However, everything worked out well, and Rev. Pierce never knew what happened until we told him and apologized for disrupting the service.

Memories of Camp Springs



As a child, attending church services on Sundays was the highlight of each week. The reasons for my view of church were two-fold. One was my loving parents who made God and the church the center of my family, and secondly were the loving people of Camp Springs.

When I think in retrospect of my membership at Camp Springs, I become filled with emotion. I remember all the lovely people, including my parents, who molded me into an adult. It was through the teachings at Sunday School and church services that helped me establish my lifelong values.

I fondly remember Reverend Fred Pierce. He was the person who encouraged me to sing in church. He gave me the opportunity one Sunday morning to sing a solo. As I stood before the congregation at age nine to sing "Tell Me the Stories of Jesus," I was paralyzed with fear. But after the service, he, along with the congregation, gave me words of encouragement. Because of this and many similar occasions, music became a very important part of my life.

I recall the Vacation Bible Schools I attended -- usually having to help my mother prepare for a class she was going to teach. I always looked forward to this part of the summer, since it gave me an entire week to be with my church friends and to sing some of my favorite songs.

As I became older, I took a more active role at Camp Springs. At fourteen I became the church's organist. With the help of Vicky Sommers and Mary Jane Shaw, I learned to play this instrument and continued to play there until I was twenty.

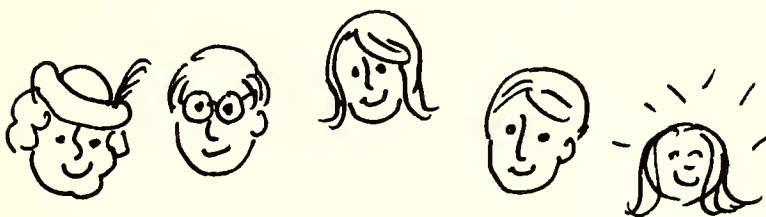
When I think of the musical aspect of my church life, I fondly think of Mr. "Bill" Brannock. He was the music director and because

of him, Wednesday night choir practice was something I looked forward to. He helped me a great deal with my music; however, he helped me in many other ways. He showed me the importance of dealing with people in a loving way. I will always remember the influence he had in my life.

Camp Springs also helped me become a leader. Through the Methodist Youth Fellowship meetings, annual conferences, and district meetings, I learned the importance of standing up for beliefs and taking this stand. These things that I learned through my varied experiences have helped me immensely in my adult life.

Although years have passed since I was a member at this church, it still feels like home each time I enter the sanctuary. I will always remember the smiles and words of encouragement from the membership of this church.

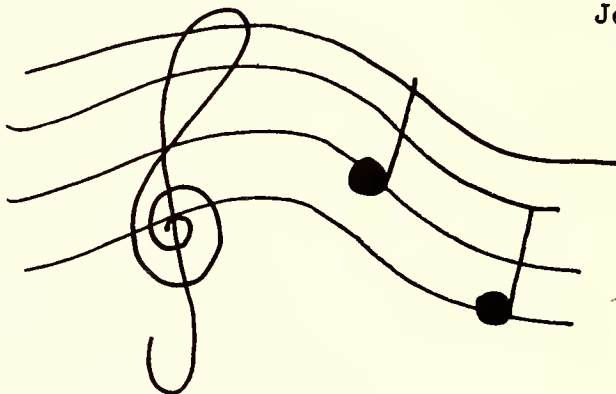
Deborah Wright Mann



For the eight years that I have been playing the organ for Camp Springs United Methodist Church I have tried to make my music something that would be an inspiration to the Lord as well as those listening. All of the things that have been done through these years, the choir practices, cantatas, and Sunday services, just to name a few, all have a special place within. I am filled with gratitude that my small talent can be shared with others in doing the Lord's work, because I know that when I grow older and look back on the years spent at this church I will remember all the good memories.



Jean Troxler



We remember growing up in the Camp Springs Church, feeling like part of a big family, feeling safe.

We remember Bible School: wanting to be picked to hold one of the flags, short pants, learning about Jesus, and carrying home our cross made from kitchen matches.



We remember climbing on the sign in front of the Church.

We remember the Sunday School buzzer, wasps flying around in our Sunday School class, sitting in Church wondering who changed those light bulbs, and for a long time wondered what was behind that big curtain.

We remember hearing Grandpa Shaw's hearing aid and watching him try to cut it off.

We remember Homecomings and Eastertime. We remember Halloween with the MYF.



We remember Curtis and Bonnie's: Playing pool, going to the beach, cook-outs, putt-putt, cutting grass, collecting for Unicef. We just hope we were as good for them as they were for us.



We remember Christmastime: Santa Claus and never finding reindeer tracks, Christmas plays, Christmas caroling, bag treats, and the year we were considered too big to get one.



We remember the church choir. Oh, how we enjoy listening to the Wrights sing. We'll never forget the day Allen sung "There Is Love."

Yes, we remember our wedding day. We remember it as being a day we were surrounded by our family and friends.

Remembering Camp Springs is remembering the people, the families, the fellowship, the prayers, and the warmth we gave one another.

George and Kathy Walker

Often in the history of mankind sudden movements have swirled across the planet's face to darken or cleanse societies. Over the arctic spiritual barrenness of the eighteenth century England swept the Methodist movement led by John Wesley. When Wesley was a fellow of Lincoln College, Oxford he was a leading member of the small "Holy Club." Many Oxford jokes were made; one laughed at the methodized discipline of the club by calling the members "Methodists." In typical Wesley style, John took that slanderous name and turned it into the name of his group.

The Methodists visited the sick and the poor; they prayed; they fervently tried to quicken the embers of emotional awareness about God and His teaching. With John and his brother Charles was also George Whitefield, erratic, eccentric, but one of the greatest evangelists the world has ever seen. These three men were all trained for the priesthood in the Church of England and began their work as ordained ministers.

In 1735 John Wesley went as a missionary to colonial Georgia, but was a miserable failure there. Continuous friction arose. His domineering ways, his discipline, and his High Church formalism annoyed the people. "We know that we are Protestants; but as for this man, we know not of what religion he is!" When Wesley came home to England in 1738 he fell under the influence of the Moravian Peter Bohler who talked to him of justification by faith. "How can I preach to others," said Wesley, "when I have not faith myself?"

Then suddenly, on May 24, 1738, at a meeting on Aldersgate Street, Wesley obtained the faith he sought. "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for my salvation." The conversion promised by the Moravians had come. At once John Wesley sought to save others. The Methodist movement had begun and the "glad tidings of salvation" were now about to be declared.

These three men, John and Charles Wesley and George Whitefield set forth to preach salvation by faith. Their revival crusade was at odds with the social class system. To stir the emotions was unheard of by the church. To declare that all immortal souls were equally precious to God was offensive to the upper classes. "These doctrines are most repulsive...they are strongly tinged with impertinence and disrespect towards their superiors in perpetually endeavoring to level all ranks and do away with all distinctions. It is monstrous to be told that you have a heart as sinful as the common wretches that crawl upon the earth.", complained the aristocrats. The Methodist preachers were often excluded from the pulpits of the frigid Anglican Church despite the fact that they were ordained ministers.

Meanwhile, over all England, John and his disciples preached to the masses, to the colliers, the impoverished rural workers, and the "wild starving blasphemers". Mobs often attacked them in open air meetings. John Wesley actually was injured by flying rocks and bricks, but yet he continued his ministry. These evangelical preachers were bringing a religion of uplifting enthusiasm with an exciting moral fervor in contrast to the heavy dignity of the established church.

When the colonists came to the new colonies in America, it was natural for the Methodists to come as well. The dominating figure in early American Methodism was Francis Asbury (1745-1816). Born in England of humble parentage, the deeply religious lad was caught up in the Methodist movement and became a lay preacher. On the appeal of John Wesley, he offered himself as a missionary to America and arrived in 1771. During the Revolution of 1776, he alone of those whom Wesley had appointed for service in America remained active, though he was restricted in his ministerial travels. After the war was over, Wesley

named the Rev. Thomas Coke and Asbury as superintendents for Methodist work in America, and at the famous "Christmas Conference" at Baltimore in 1784, the appointments were confirmed by the vote of the Methodist preachers.

Asbury traveled incessantly, preached almost daily, held conferences, visited preachers and laymen, and made appointments to the Methodist Circuits. He was a firm believer in the circuit-rider system, and throughout his own life exemplified the itinerate pattern. Calling Asbury "the greatest itinerate of the centuries," the late William Warren Sweet has observed that he, "more than any other, was responsible for transplanting the circuit-system and the itinerant ministry to America." In a swiftly-growing country which was spreading across a wilderness, the circuit system was indeed highly effective. Furthermore, the Methodist emphasis upon free grace preached by young and enthusiastic, if not well-educated traveling preachers, was most congenial to many persons in all parts of the growing nation.

Astride a horse which could be depended on to plod ahead, day after day, for months on end, even if it seldom cantered; wrapped in a cloak which might be—and generally was—patched and repatched until the confines of the original garment were not to be distinguished; with all his worldly goods that were not on his back in his saddlebags—the Methodist itinerant rode every trail, reached every cabin, and lifted new standards in every community of that magically expanding frontier.

They had not important churches to look forward to as rewards for faithful service. In all Methodism there were not more than ten city church with what might be called a settled pastorate at the time of Asbury. Men were appointed to circuits, and some of those circuits were larger than States. They preached wherever opportunity offered—in taverns, in private houses which were frequently

nothing more than single-room log cabins, in town halls, in county poorhouses, in courtrooms, in taprooms, in schools, on street corners, in barnyards, in clearings in the woods.

Any family which would receive them was accounted a congregation; any that turned the itinerants away was marked for future attention. While there are records of some large congregations, the work of the preachers was mainly with small groups. They came quickly to grips with the spiritual problems of an individual or of a household. It was in one way, a day of small beginnings, but so many small beginnings that they mounted rapidly to a great ingathering. They grew so fast that all who observed their progress, including Wesley, were amazed.

The Methodist movement was brought to North Carolina by Francis Asbury and his many itinerating ministers. Many of the churches in the Alamance, Caswell, Guilford and Rockingham counties can trace their beginnings directly back to the meetings Asbury conducted through this area himself. This area is steeped in a rich Methodist heritage of which Camp Springs United Methodist Church is proud to be a part.

Submitted By: Rev. Dennis E. Fox
July, 1984



EXPRESSION OF OUR APPRECIATION

We are greatly indebted to all the members of this church who have made the writing of this book possible. You contributed much through your ideas, interviews, and pictures and we say thank you.

Several individuals provided much aid in the preparation of this manuscript: Mrs. Carolyn Chilton who did extensive research on Thomas Humphreys; Mr. William Shaw, Mr. Stephen Rice, and Mrs. Mary Walker who supplied information on the fourth and fifth churches; Mr. Geroge Weldon Walker III who drew the floor plans of the fourth and fifth churches; Mrs. Helen Ledford of Kernersville NC for her original art creations; and Miss Tanya Page who worked many hours typing this manuscript.

In the possession of the Historical Committee are many record books dating from 1890 to 1969 and there are also oral and written accounts of J.A. Boone that offered much information.

Several institutions also provided help through their records: Perkins Library, Manuscript Department, Duke University; Commission on Archives and History, Madison, New Jersey; North Carolina Christian Advocate; and the Caswell Messenger.



Historical & Record Committee



MT. VERNON



BETHEL



SHILOH

May 9, 1950



Camp Springs Church

Burlington Circuit

R. F. D. No. 1, Elon College, N. C.



